A
PRACTICAL GUIDE
TO

GOOD PRECIS WRITING

F. A. B. A.
and other
COMPETITIVE EXAMINATIONS

by

B. P. BEDI, B. A. (Hons)
Mrs. FREDA BEDI B. A

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A PRACTICAL GUIDE
TO
GOOD PRECIS WRITING
WITH
Punjab University Papers
UP-TO-DATE
FOR
F. A. & B. A.
For Competitive Examinations

by

B. P. L. BEDI, B. A., Hons. (Oxon.)
AND
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PREFACE

This book forms a course in Precis-Writing, intended primarily for the use of candidates for University Intermediate and B. A. Examinations, and for a number of Competitive Examinations like the Police, the Civil Service, etc.

The authors have every hope that this book will be of special help and real service to those who use it. Many books on the subject consist of sets of exercises alone or for the most part. The students are offered little or no help of a practical nature. A special feature of the present volume is that it leads the beginner step by step. All the implications of the art are explained in detail. Examples are given of what is to be done, and also of what is to be avoided. The preliminary equipment and proper use of a vacabulary have been emphasised. The chapter on "Punctuation and Paragraphing in Precis-Writing" will be found to be of particular interest and great instruction to the reader.

In addition to explaining the theory and the various relevant subjects, the authors have provided fully-worked examples of every type of exercise. These, in conjunction with the passages set at University and Competitive Examinations, should prove eminently useful to the private student.

The thanks of the authors are due to Profs. Ramjidass and V. N. Sahai of the Dayal Singh College, Lahore, P. Sarup of the S. D. College, Lahore, and many others who gave us suggestions for the improvement of this book.

10th, June, 1942 *Authors*

CHAPTER I.

Precis And What The Examiners Want.

A Precis, which seems to many a torture specially designed for examination students, is really one of the only fair tests of an examinee's capability. Strictly speaking Precis means the summarisation of a passage or series of passages in the form of a unified narrative. A Precis keeps to essentials. It omits unnecessary detail, unnecessary words, unnecessary phrases. It is therefore obvious that a muddled brain, disorderly habits and carelessness are immediately discernible. Only that student can succeed with Precis who is methodical, careful, and clear-brained.

In the final analysis, Precis is not an exercise for marks; it is a training of the mind in understanding. To take the essential grains of wheat and leave a pile of chaff, to see the essence of a passage and be able to present it clearly, requires not only intelligence but **method and practice.**

There is, then, comfort for those who are afraid of Precis. In no other side of composition can it more truly be said that "practice makes perfect." Summarisation is, if anything, a habit. Reporters' minds think in terms of summary and Precis, the daily newspapers are full of it. In countless business houses, the man who can summarise the proceedings of commissions or the trend of events is a prized member of the staff. Administrators have despatches to send, so have members of the defence forces. In Service, the sending of weekly summaries and reports to superior officers is common. Judges and barristers are all the time making mental summaries or precis of the pros and cons of a certain case.

Precis is therefore not merely "something set for examinations": it is an intimate part of the daily work of hundreds and thousands of people in every country of the world, and deserves careful study.

Since the majority of those who read this book are concerned with pleasing examiners, we shall first quote the instructions of a number of examining authorities to show the kind of thing they require from candidates. Special note should be taken of the stress that examiners lay on

1. Consecutive narrative (*i.e.*, unity)
2. "as briefly as is compatible with distinctness."

The latter phrase is a sort of "stock phrase" with regard to precis, and might be said to summarise the very idea behind it.

INSTRUCTIONS GIVEN BY EXAMINING BODIES

I. Civil Service Commissioners.

(*Examinations for Admission to the Royal Military Academy Woolwich, and the Royal Military College, Sandhurst, Appointments in the Indian Police Force, Junior Appointments in the Admiralty, and some other Civil Service Examinations.*)

Time allowed: 1 *hour.*

Make a precis of the printed matter herewith.

A precis of a document or series of documents is intended to enable a person to grasp on reading it the main points and the general effect of the matter summarized.

Your precis should take the form of a consecutive narrative without marginal references; it should be lucid, succinct, and omit no important point; the language of the original may sometimes be suitable for your purpose but it is more likely to be unsuitable. The length of the precis should be between 200 and 300 words.

Attention should be paid to neatness, handwriting, spelling, grammar, and style.

II. Oxford and Cambridge Schools Examination Board.

(in Examination for School or 'Leaving' Certificates)

Time allowed : $1\frac{1}{4}$ *hour.*

You are desired to write out in your words a precis of the following letters.

The object of the precis (which should not be paragraph by paragraph, but in the form of a narrative without marginal references) is that any one who had not time to read to the original correspondence might, by reading the precis, be put in possession of all the leading features of what passed. The merits of such a precis (which should not exceed two pages in length) are (*a*) to include all that is important in the correspondence, (*b*) to present this in a consecutive and readable shape, expressed as distinctly as possible, and as briefly as is compatible with distinctness.

Attention should be paid to spelling, handwriting, grammar and style.

III. The Royal Society of Arts.

Time allowed: 3 *hours.*

The object of the memorandum precis, which should be drawn up, not letter by letter, but in the form of a narrative form, of the circumstances and events to which the correspondence relates in such a manner as to put him readily in possession of all the essential facts. The merits of such a precis are (*a*) that it should contain all that is important in the correspondence and nothing that is unimportant; (*b*) that it should be framed in a readable shape, expressed as distinctly as possible, and as briefly as is compatible with completeness and distinctness. Clear and neat handwriting and clearness and conciseness of expression are essential.

IV. The London Chamber of Commerce.

(in examination for Senior Commercial Certificates and Teacher's Diploma.)

Time allowed: 3 *hours.*

Note: The object of the precis is to enable any one reading it to be put into possession, in the smallest space of time of the essential points of the subject to which the documents refer. The characteristics of a good precis accordingly are (*a*) the inclusion of all that is important and the exclusion of all that is unimportant in the correspondence; (*b*) the expression of this in a consecutive story as clearly as possible and as briefly as is compatible with distinctness.

CHAPTER II.

"The Seven Lamps of Precis Writing"

Here are what a master of the art calls "the seven lamps of precis writing."

1. SELECTION
2. PERSPECTIVE
3. ORDER
4. CONCISENESS
5. CLEARNESS
6. SMOOTHNESS
7. UNITY

If we are to understand more fully the requirements of a normal precis, we must study each of these points more fully.

First comes SELECTION. This implies getting at the main points of a passage. It is more an act of observation of the facts than an intellectual appreciation of what is good and bad. Personal views and preferences should have no place in a precis. If for instance the passage set is a description of Agra and the Taj Mahal, it is obviously out of place to put in all the details of *pietra dura* work on the tomb, which, however beautiful they are, and impressive to you personally, have really no place in a general description of the town and buildings.

In historical precis, we are often faced with a good many facts which seem at first sight to be all equally important. In actual fact, when we keep the general narrative in view, we can see that certain facts have more bearing on the main thread of the story. These facts then should be retained; others should be discarded.

In certain longer and more complicated precis, there is not one single thread running through, but often a main subject, with many subsidiary subjects, all important in building up that particular point. It is rather like the main stream of the river which is swelled by its important tributaries. Many of the Civil Service Examinations give precis of this kind, and a keen eye for selection is of vital importance if a unified precis is to be produced.

It is therefore obvious that a clear understanding of the passage is a vital preliminary to setting one's pen to paper. Read the passage through once, twice, even three times, and never, in panic, rush to precis the passage paragraph by paragraph, or sentence by sentence, before you have been able to formulate in your own brain, in simple words, the essential significance and meaning of the passage as a whole.

Remember, then, that however clever you are in details, UNLESS YOU GET A THOROUGH GRASP OF THE PASSAGE AS A WHOLE BEFORE YOU BEGIN TO TACKLE ITS SUMMARISATION, YOUR PRECIS IS BOUND TO BE A FAILURE.

Selection, we may say, is the art of elimination of the unnecessary, in details and words.

Underline important words and statements in your second or third reading, and cross out the superfluous phrases in pencil.

Example Some of the evil of my tale may have been inherent in our circumstances. For years we lived anyhow with one another in the naked desert under the indifferent heaven. But during the day the hot sun fermented us; and we were dizzied by the beating wind. At night we were stained by dew, and shamed into pettiness by the innumerable silences of stars. We were a self-centred army without parade or gesture, devoted to freedom, the second of man's creeds, a purpose so ravenous that it devoured all our strength, a hope so transcendent that our earlier ambitions faded in its glare.

As time went by our need to fight for the ideal increased to an unquestioning possession, riding with spur and rein over

our doubts. Willy-nilly it became a faith. We had sold ourselves into its slavery, manacled ourselves together in its chain-gang, bowed ourselves to serve its holiness with all our good and ill content. The mentality of ordinary human slaves is terrible—they have lost the world—and we had surrendered, not body alone, but soul to the overmastering greed of victory. By our own act we were drained of morality, of volition, of responsibility, like dead leaves in the wind.

The everlasting battle stripped from us care of our own lives or of others. We had ropes about our necks, and on our heads prices which showed that the enemy intended hideous tortures for us if we were caught. Each day some of us passed; and the living knew themselves just sentient puppets on God's stage; indeed, our taskmaster was merciless, merciless, so long as our bruised feet could stagger forward on the road. The weak envied those tired enough to die; for success looked so remote, and failure a near and certain, if sharp release from toil. We lived always in the stretch or sag of nerves, either on the crest or in the trough of waves of feeling. This impotency was bitter to us, and made us live only for the seen horizon, reckless what spite we inflicted or endured, since physical sensation showed itself meanly transient. Gusts of cruelty, perversions, lusts ran lightly over the surface without troubling us: for the moral laws which had seemed to hedge about these silly accidents must be yet fainter words. We had learned that there were pangs too sharp, griefs too deep, ecstasies too high for our finite selves to register. When emotion reached this pitch the mind choked; and memory went white till the circumstances were humdrum once more.

from T. E. Lawrence's " Seven Pillars of Wisdom."

The Selection of the main thought in this passage is not difficult. It is general description of the trend of the life that Lawrence led in Arabia during the years of the Arab Revolt. We can leave out the moving description of his surroundings. "The indifferent heaven", "the hot sun", the "beating wind"...the "innumerable silences of the stars". We can leave out the similes, perfect though they are, of men drained of responsibility "like dead leaves in the wind".

In fact, we can bring it to this: "Lawrence, during the Arab revolt, said that all their personal feelings, all their bodily comforts, their souls even were sacrificed to the overmastering passion for freedom that took possession

of them. Life was so hard that death was but an episode and the heights of sorrow and joy were so great that human minds could not register them".

Second comes PERSPECTIVE. In this first process we have sifted essential from inessential ideas. Now we have to sift out the main idea, the point of the passage as a whole. There is in most precis passages an **idea of ideas,** as it is very rare for an examiner to set a meandering passage without point or reason.

This idea of ideas is a key, a hub, round which the whole of your precis must be built. Without this central idea, the precis would be a loose jumble of ideas strung together with a few conjunctions. When you have eliminated inessentials and selected that important "central point", then it should not be difficult to integrate your ideas and build them into a pattern, a design that will give your final precis the impression of being perfectly constructed.

This finding of the central idea is particularly important in the case of legal precis, where minutes of evidence are to be summarised. There the reports of very many witnesses have to be taken into consideration and they may say a good many things which are not strictly relevant.

Here is a striking example of the précis of evidence, from a passage given in the London University General Schools Examination in Midsummer 1924. Selection and perspective are both of the highest import in work such as this :—

Question. *Render as reported speech the following extract from evidence taken before a Committee appointed to consider the operation of the Rent Restriction Acts. The exercise should be about one-third of the length of the original.*

Witness: Did your Lordship notice that point about sub-tenants which is a very important point for Dublin?

Chairman : Tell us about that in a word.

W: We have several cases of sub-tenants being evicted, or attempts made to evict them, on the plea that they were sub-tenants, where the middleman between the landlord and the sub-tenant was prohibited under his agreement from subletting. Now I want the committee to understand the position. In Dublin we have many very large old houses, which were once single dwellings, occupied by the nobility and gentry one hundred or one hundred and fifty years ago. Those houses are now all sublet out as tenements, but the old agreements in many cases still exist. These agreements under which they are held absolutely prohibit subletting, and we had a case in which two people were involved; and those two tenants were absolutely evicted because an old agreement was brought into court which contained a clause prohibiting subletting.

C.: They were technically trespassers?

W.: Technically.

C.: No one had ever treated them as trespassers for years and years.

W.: That is so.

C.: What you say is, the landlord was quite aware of it and only revived the technical powers because he wished to obtain possession?

W.: Yes. What we suspected was this: the landlord did not know any thing at all about this agreement, but it was some party interested in exploiting the property who dug it up and brought it into court. On that another point arises namely, the suggestion we have made from the Town Tenants' League. You have a suggested amendment from us on it, I think. It arises out of those two cases I mentioned just now of an Army and a Navy man; the suggestion is to give to the tenant the right of an appeal from Quarter Sessions to the High Court.

C.: That is a different point.

W.: It is a very important point, not only in Ireland but in England; because a poor man cannot afford the expense of an action in the High Court. As a matter of fact I may say that if the landlords generally wished, they could defect, as the law stands at present, all the operation of your acts, by bringing as they have a right to bring in law, all actions for ejectment into the High Court, which is a tremendous hardship on poor people. In that case of the Navy man, he could never pay the bill of costs. I think it came to £ 11. 11s. 8d. I can hand it in if you wish.

C.: I want to ask you quite generally: Have you formed any opinion or do you admit that the rents must be allowed to go up a little?

W.: I do not.

C.: Not at all?

W.: Not at all.

C.: Given the house is in good sanitary repair, you admit the cost of keeping up the current repairs is much more than it was in the period before the war?

W.: I do.

C.: And therefore the landlord ought to have something to represent that?

W.: In answer to that, what we think in Ireland is that during the war the landlords have not kept the houses in repair, and the tenant ought not to be forced to make good the landlord's neglect. (500 words.)

Thirdly comes ORDER. This is best illustrated by the instructions given to examinees by a board of examiners, asking the subject "to be presented in a consecutive and readable form". The sequence of events and the order of presentation must be logical: there must be no effect of stringing together facts and events carelessly. The examiner looks for clarity and order, and it is no good thinking clearly if you have a tendency to muddle when it comes to putting your thoughts down on paper.

Order is a habit of mind, but you can immeasurably improve your style if you practise hard. In some precis, as for example in historical narratives, the facts are usually given in their chronological order, and there is no difficulty. In other passages, you may find it advisable, for the sake of clarity, to reverse the order of facts, and put some of the final sentences at the beginning.

Re-arrangement of facts is often advisable in descriptive narratives, where it is not so much logical order that is in question, but the fashioning of a good unified summary.

The following is an example of a passage which needs condensation and re-arrangement. Work it out for yourselves. There is a list of hints to help you to do it.

Example :—

Illustrating the trends of the world's trade, industrial production stocks of primary commodities, building activity and motor-car manufacture, special tables or diagrams are given in the latest number of the League of Nations Monthly Bulletin of Statistics (from Geneva) in addition to the usual data provided in that periodical. Since the beginning of 1938, gold prices have fallen by 9 p. c. So, although the gold value of world trade in the first quarter of 1939 was lower than during the last quarter of 1938 and was 8 p. c. less than in the first quarter of 1938, the quantum of world trade was higher in the first three months of 1939 than in the corresponding period for 1938. In spite of a contraction of 9 p. c. on the March figures, trade in April 1939 was only about 6 p. c. less in value than in the previous April. Decreased imports by the United States of America, the United Kingdom, Canada, Australia, Newzealand, Japan, India, Belgium and the Argentine mainly accounted for this contraction. China, France, Sweden, Burma, and Latvia slightly increased their imports. The Union of South Africa, Italy and Sweden all exported considerably more than in the month of March. The increases in the exports of Egypt, Hungary and Finland, on the same basis of comparison were not large. Improvement in world industrial production was indicated by a 12 p. c. increase for January to March 1939 over the corresponding period for 1938. Europe's production in March was nearly 6 p. c. higher than in December, but North America production showed a decline of the same percentage.

The world produced 4000000 Motor-cars in 1938. In 1937 it produced 6000000. The United States of America continued to lead with 2490000 cars. Next came the United Kingdom with 445000, Germany with 342000, France 223000. The Union of Soviet Socialist Republics with 215000, Canada with 166000 and Italy with 69000. In 1929, the Union of Soviet Socialist Republics produced only 1000 cars, so in less than ten years her output has been increased more than two-hundred fold. She with Japan and Germany, made up the trio of producing countries which alone recorded increases in the total of cars manufactured during the year as compared with 1937. The decline in the production of the United States amounted to 2300000 cars, the United Kingdom 48000, Canada 40000, Italy 6000.

NOTES TO HELP THE PRECIS

1. Statement of trade position in 1939 as compared with 1938 with reference to the position of different groups of countries.
2. Increase of production figures and their influence on trade.

N. B. Take special notice of the book from which these statistics have been obtained, and mention it in your precis.

Fourthly comes CONCISENESS. Conciseness is the soul of the precis, as brevity is the soul of wit. The examining bodies have variously defined it or paraphrased it in the following sentences "lucid, succinct, and omitting no important point". The favourite phrase, as we have remarked before is "as briefly as is compatible with distinctness and completeness".

A precis, then, should be short. This may sound tautology, but a brief glance at some of the exercises given in to B. A., in Indian colleges as precis will show that it is not. Far otherwise. It is one of the commonest mistakes to make a precis unduly long, and to try to disguise the fact by writing very close together, and with small letters. Nobody is taken in by that. Whereas no examiner has got the time to count the exact number of words in your precis to see whether you have overrun the one-third limit, on the other hand, through reading dozens of precis he has got a very definite idea of how much can be included and how much is redundant. Trying to deceive the examiner in this matter is a waste of time.

Conciseness it should also be pointed out is to be obtained not by leaving out, although some leaving out is necessary, but by condensing. There are hundreds of phrases that can be shortened, hundreds of constructions that can be made more neat. In a precis, each word should be balanced carefully, each word should be regarded as a jewel. No word that is not absolutely indispensible should be kept at all. Cut it out ruthlessly.

On the other hand, do not be so concise that you are "telegrammatic" and no body can understand what you are talking about. Conciseness is also no excuse for leaving out "a" and "the". These small words may seem unnecessary to you, but they are essential to correct English, and you are concerned with turning out a precis that is not only concise but also grammatically correct.

Also take note of the fact that punctuation can save you a number of valuable words. The colon stands for i. e., that is to say, for example, and many other expressions.

An example of this may be found in newspaper headlines in our daily newspapers. It is an art in itself to choose out the most important fraction of the day's news and present it in readable and understandable form. Take headlines from the newspaper and analyse them : they will help you.

e. g. CONGRESS NON-CO-OPERATE IN WAR; MUSLIM LEAGUE ?

That simple question mark does away with the need of saying "The Muslim League have not yet decided". And how much more effective it is.

WHEN ? HOW ? WHERE ?

This was a headline from the "Civil and Military Gazette" Lahore during the war days when Hitler's plans were not known.

"UGLY OFFSPRING OF VERSAILLES TREATY"

This telling phrase in the speech of Molotov describing the World War was taken out and "flashed" in the headlines.

"NAZI FAIRY TALES"

was another sarcastic war-headline that condensed a whole day's news.

American headlines are even more succinct.........and racy. What about the American journalist who will flash

ROOSEVELT PUNCTURED

When he wants to tell the world that President Roosevelt is ill ? or will put

MAYOR SMITH SPLICED

when he wants to say that the respectable head of the City Corporation has been married ?

But be careful not to use such "slang" in your exercises. We may find it stimulating in the headlines of our newspaper, but the examiner will not take kindly to it in the examination paper !

Example. *The following is a good example of condensation, given by Richard Wilson. It is the clause of an agreement between a landlord and a tenant.*

Clause 3.	*Concise Summary*
That the tenant will at all times during the term here-by granted keep in good and tanentable repair and condition the inside of the said passage and premises and all additions hereto and all internal fixtures and the glass in the windows (damage by fire excepted) and will maintain and keep free from weeds and in good and neat order and condition the garden and grounds of the said premises and the said passage garden and grounds and premises in such good and tenantable repair order and condition deliver up to the landlords at the expiration or sooner determination of the said term.	During the time of his occupation, the tenant will keep in good condition the inside of the house, fixtures and window panes (damage by fire excepted) and will keep the garden and grounds in good order. (36 words)

Fifthly, there is CLEARNESS. Another truism that needs to be repeated ! Nothing is more distressing than a precis given in by a pupil, which is carefully constructed and in the end looks muddled because either

1. The student has not understood the real meaning of the passage and has tried to hide it in clever sentences

or 2. the student has sacrificed clarity for briefness and has only succeeded in being ambiguous

or 3. the student has failed to mention the place from which the passage was taken, or its writer, and the precis is full of "they said" and "he said" and the like with no reference at all as to who "they" and "he" are.

Clearness of this kind is particularly important in official reports, or summarisations of evidence, when the name of the witness must be clearly stated, otherwise it might lead to very serious trouble for the judge.

Here is an example of the necessity for clarity in a report which is read by hundreds and thousands of people who will want to know who is the **source of the news.**

Problems of Indians In The West Indies

"Indian communities in Jamaica, British Guiana and Trinidad were genuinely gratified and encouraged by the solicitude of the government of India in sending me to assist them in the presentation of their case before the Royal Commission. I was charged again and again to convey this message to the Government of India on my return", says Mr. J. D. Tyson in his report to the Government of India, just published, on the conditions of Indians in these colonies.

Indian evidence was unanimous in asking for an Agent of the Government of India in British Guiana and Trinidad, and it was pointed out on behalf of the Government of India that they would welcome the opportunity of having a representative in order that they might be well posted with information about the condition of Indians, settled there and that the Agent might be available as a friendly adviser both to the Indian community and, when so desired, to the colonial administrations. If the post is sanctioned, the same officer could be accredited to Jamaica also.

IN TRINIDAD

Indians in Trinidad, says Mr. Tyson, are on the whole better off than their fellows in British Guiana and Jamaica. Along with merchants, there is a considerable and growing professional class, such as lawyers, doctors, etc., to provide natural leaders for the community.

The estimated population of the island is about 448000 of whom 151000 or 33.7 percent are Indians. Amongst Indians, over 83 percent are colonial born.

Not only do Indians provide the bulk of agricultural labourers on the sugar and cocoa estates, but they supply more than two-thirds of the sugar farmers of the colony. There are about 14000 Indian cane farmers out of a total of 21000. Indian labour is, however, completely without organisation except possibly on the fringes of the oil fields.

The outstanding needs of the community are education and better conditions for the agricultural worker.

Though 33.7 percent of the population, Indians supply 60 percent of the illiterates. The percentage of illiteracy amongst Indians is 77.2 percent, while that in the colony is 43.1 percent. Only about 50 percent of Indian children of school-going age attend schools. The government programme is, however, understood to be progressive extension of compulsory education.

SCHOOL HANDICAP

The educational institutions are mainly run by the Christian missions with aid from general revenues, and the Indian point of view, which was placed before the commission, is that this denominational system should be replaced by state schools particularly in areas predominantly populated by Indians among whom over 83 percent are non-Christians.

Specific suggestions were made to the commission for the removal of labour grievances, and include demand for the labour of a share of the surplus of the industry in the shape of improved pay and improved housing; government controlled land settlement schemes ; elimination of possibilities of racial discrimination so far so skilled employment in government departments, such as railway workshops, is concerned, representation of Indians on Poor Relief Boards and elimination of discrimination in the matter of immigration."

When making a precis of this passage, it is necessary to mention who is speaking, and on what occasion. Begin it therefore like this :—

" Mr. J. D. Tyson, in his report to the Government of India on the condition of Indians in Jamaica, British Guiana, and Trinidad, published at New Delhi on October 25th. 1939, said that the Indian communities in the said islands were very grateful that he had been sent officially to report on their grievances. Indian opinion was unanimous in these parts in asking for an Agent of the Government of India to maintain relations between India and the islands for their mutual benefit."

The second paragraph of the precis would be on the conditions of the Indians in Trinidad, the third on the necessity for educational institutions of the right type to serve the colonists.

Sixthly comes SMOOTHNESS. This refers more to points of style. There must be no effort to save words and expressions at the cost of continuity. There must be no gaps which the reader is expected to fill in himself.

REMEMBER THAT THE EXAMINER IS NOT SUPPOSED TO REFER TO THE PASSAGE GIVEN WHEN READING YOUR PRECIS. IT MUST BE COMPLETE IN ITSELF.

When you are making notes for your precis, they are bound to be disconnected, but never let the "joints" of your building be visible when you are submitting the finished product. Disjointed and " bitty " work is very third-rate. Don't indulge in " Jinglese," as the kind of English of Mr. Alfred Jingle of Pickwick Papers has been christened...

"Capital game—Well played—some strokes admirable", said the stranger, as both sides crowded into the tent at the conclusion of the game.

"You have played it, sir?" inquired Mr. Wardle, who had been amused by his loquacity. "Played it? Think I have—thousands of times—not here—West Indies—exciting thing—hot work—very". It must be rather a warm pursuit in such a

climate," observed Mr. Pickwick. "Warm—red-hot—scorching—glowing. Played a match once - single wicket—friend the colonel—Sir Thomas Blazo—who should get the greatest number of runs. Won the toss—first innings—seven o'clock a. m.—six natives to look out—went in; kept in—heat intense—natives all fainted—taken away—fresh half-dozen ordered—fainted also—Blazo bowling—supported by two natives—could not bowl me out—fainted too—cleared away the Colonel—wouldn't give in—faithful attendant—Quanko Samba—last man left—bat in blisters—ball scorched brown—five hundred and seventy runs—rather exhausted—Quanko mustered up last remaining strength—bowled me out—had a bath—went to dinner."

A Striking example of how not to write !

Your precis should be smooth, co-ordinated, an expression of clear-thinking. It should be a delight to read, not a problem. Your grammar should be correct your punctuation beyond reproach, the whole giving the impression of literature, not journalese or an ill-written telegram.

Isn't it, after all, the least compliment you can pay to the writer or the speaker to represent his thoughts in a smooth, attractive way? If you want to study the art of co-ordinated precis, take up some of the journals on the market marked "Digest"......... "The American Reader's Digest," "The English Digest," "The Irish Digest." You will find that they are full of articles condensed to make them more readable. They are all masterpieces of Precis. And the writers themselves pay the journals the highest compliment by saying that they themselves have nothing to complain about as the condensations are so cleverly, smoothly, and conscienciously done.

Newspaper reporters have a great deal in their hands. On the honesty and completeness of their reporting reputations hang.

Example :—

This passage from the pen of the foremost modern interpreter of ancient Indian History, Prof. Radhakumud Mookerji, describes material progress in the age of Asoka in the third century B. C. and gives a lie to those people who maintained that society is inevitably "progressing", and that the highest achievement of man can be measured in the last one hundred years. The essential humanity of the rule of the great Asoka embraced man and beast alike, and excluded war from the life of the people. "But unfortunately Asoka was too far ahead of his age and even of his posterity. An ideal empire, founded on the basis of universal peace, could not stand the shock and collision of historic forces. The ascent of man has ever been a blind and bloody struggle."

"Coming by inheritance into the possession of a vast empire that extended from Afghanistan to Mysore, Asoka proceeded to endow and adorn it with manifold works of art and utility; with cities and palaces, stupas and cave-dwellings in rocks, ornamental architecture and sculpture, showing finely executed figures of animals, birds, plants and flowers; with reservoirs, dams and sluices, for irrigation; with wells, roads lined with trees and rest houses for travellers; hospitals for both men and animals, and botanical gardens for the culture of medicinal plants as sources of medicine for the people and so forth. Together with this elaborate apparatus for the physical necessities, comforts and enjoyments of life, Asoka gave to his empire certain principles of administration which in their breadth of vision and outlook, their spirit of humanity and internationalism, are an aspiration even to the modern world. He based his empire upon the principle of Ahimsa, of non-violence, Universal peace, peace between man and man, and between every sentient creature, so that it was an empire of righteousness, an empire resting upon Right and not on Might, and thus too far ahead of the times to stand the ordained and ordinary historic process of a painful development from the brute to the man. He also gave to his subject peoples of different communities, castes, and creeds, certain common and cardinal ideals of thought and conduct which make him to be humanity's first teacher of Universal morality and Religion. These principles of policy and morality may be read to this day on the rocks and proclamation pillars on which they were inscribed in imperishable characters in the different provinces of his far-flung empire. These 'sermons in stone' are a sort of autobiography of the emperor, and the most important and fruitful sources of his remarkable history."

The correct summary of this passage, in smooth, lucid English should read like this :—

ASOKA'S GIFT TO HUMANITY

Asoka, who ruled over a vast empire stretching from Afghanistan to Mysore, strove to satisfy not only physical needs, with beautiful buildings for citizens and travellers, work of art, irrigation services, and medical treatment for man and beast, but he also attempted to base his whole administration on principles of toleration and humanity of which even the modern world is ignorant. Peace and non-violence between all living creatures and true justice to men of every caste and creed were ordained in edicts upon rocks and pillars throughout the country. Even to-day these are the best sources of Asoka's remarkable history.

Seventhly, and lastly, is UNITY. In Unity are all the others included, and welded into a pleasing whole. Unity presupposes smoothness, conciseness, order and clearness, and is based on selection and perspective. Unity means the finished product, as perfect as you can make it, with no rough edges, no redundant phrases, agreeable to read.

Ask yourself, when you have finished your precis:—

1. Is this the best I can do ?
2. Has it received my undivided attention in every sentence, every line, every word, every comma ?
3. Are all names spelt correctly ?
4. Is it accurate and clear in every detail ?
5. Is the style flowing, concise, and readable ?
6. Does it truly represent the author's mind, and not my personal preferences ?
7. Is it neatly written, free from blots or unsightly alterations ?

If you can say "yes" to all these things, then you need not fear the result of your labours.

CHAPTER III.

Detailed Instructions on Good Precis-Writing.

In the first chapter we have endeavoured to show what the examiner wants when he demands a "Precis". In the second chapter we have enunciated the seven great principles or lamps of precis writing : selection, perspective, order, conciseness, clearness, smoothness, unity.

Now we must come to the concrete plan which you must learn and follow if you are to make the ideal precis.

The system we are now going to explain is the result of wide teaching experience, and has been evolved with some difficulty to suit the needs of students. It has been put as briefly as possible with the object of helping you to memorise it, and if you want to succeed in this art, try to remember the seven points in their correct order so that you do not miss out any important step.

Here are

THE SEVEN STAGES OF GOOD PRECIS-WRITING.

1. Read through and get a general idea of the subject.

2. Give the passage a title.

3. Cut off the inessential facts and phrases with a pencil.

4. Condense some of the remaining phrases into fewer words.

5. Write out a first rough draft of the precis.

6. Count the words of the original and the words of your precis.

7. Decide how many more words you must omit, and cut down again.

THE SEVEN STAGES EXPLAINED IN DETAIL.

1. Read through and get a general idea of the subject.

Nothing is more annoying than a so-called precis which rambles on in a series of disconnected phrases and does not get anywhere in particular. After all, why are you given precis to do at all ? Because the examiner wants to know if you have developed the capacity to read intelligently, to get the pith out of whatever you are faced with. Precis is not a special torture that has been devised for unfortunate students: in reality, it is a very homely device to test true understanding as opposed to mechanical book learning. Take that unwieldy passage of prose before you as a bundle of newly harvested corn, and remember that it is up to you to extract the grain, the thing inside it that is of greatest importance, and to discard the chaff as worthless.

Don't feel panicky when you are faced with a precis, and read it through in a hurry. Take your time. This first quarter of an hour is of more importance than the rest of the time when you will be only sorting and polishing. Read through the passage slowly and deliberately, doing your best to understand what the writer is trying to say. Don't stumble over a few words you may not understand. Go on, getting a general idea. Then read it through a second time, just as carefully. This second reading is essential ; even the most expert may miss the point, the first time.

2. Give the passage a title.

When you have got a general idea of what the writer wants to say, you will be in a position to give a title. A title should be as short and concise as possible, although you need not worry if it is too long as the words of the title are not counted in the prescribed number of words.

Titles are roughly of two kinds. The first type can be used where the precis is being taken from some

current speech (as for example when a reporter is writing for a new newspaper, or a secretary is filing a report for reference........."precis of a speech on Science in Everyday Life by Prof. J. C. Ghosh, General President of the Indian Science Congress, 1939.") This kind of title is long, as the emphasis is on clarity. The second type of title, and the one most commonly used when the passage is from some book or article, is the short, pithy title giving the central idea of the passage, *e.g.*, (as in precis number one) "The advantages and disadvantages of writing." In this particular precis, the important point is not the speaker, the king to whom he is speaking, or the place where the incident takes place—it is the subject itself—writing—which is of intrinsic interest to us.

3. Cut off the inessential facts and phrases with a pencil.

After you have decided in your mind what the writer is trying to talk about, it will not be difficult to cross out of your precis the irrelevant facts and phrases. The test in our mind should always be "Does this fact, does this phrase, help me to understand the main point at issue?" If the answer to this question is "yes", then retain it. If the answer is "no", then cut it out, however interesting it may be, or however much you feel tempted to keep it.

Let us take an example from Precis Number One again. Here there is in the third sentence quite a lot of words used to describe Thebes. Now, we are only interested in Thebes in so far as it is the place to which Theuth came to find the Egyptian king, and we may, therefore, leave out any other mention of it. So the original sentence is changed in this way :—

Sentence in passage.	*Sentence in Precis.*
"Well the story is that as Naucratis in Egypt was one of the ancient Egyptian gods – the god to whom belongs the sacred bird they call the Ibis; and the god's name is Theuth. This is the god who first discovered arithmetic and numbers; draughts and dice also, and what most concerns my story—the art of writing. The King of all Egypt at that time was Thamus, whose seat was the great city of upper Egypt which the Hellenes call Egyptian Thebes......To him came Theuth to show off his inventions, declaring that they ought to be communicated to the rest of the Egyptians.	The God Theuth of Naucratis in Egypt to whom the Ibis bird is sacred, discovered the arts of arithmetic gaming, and writing. When he went to Thebes to plead that his inventions be broadcast among the Egytians, King Thamus............ ....

Thebes is mentioned, but only in the place in which it is necessary. Another inessential fact which we have cut out is the reference to the Hellenes, (the Greeks). They only complicate the issue and do not help us. Two other phrases which are unnecessary are the beginning "well the story, is . . . ." and, later on, "what most concerns my story." We are telling the story in the precis, therefore we do not need to remind any body about it.

4. Condense some of the remaining phrases into fewer words.

The above passage will serve as an example for this point also. Condensation is the soul of precis. There is often very little that you can leave out, and the true art of precis is not to omit but to simplify into your own words. It is one of the worst faults of the beginner in precis that he leaves out a number of phrases and tries to twist the remaining ones into some order. Always remember that it is your own words and not those of the original writer that are required.

Take the first two sentences of the above quoted passage. They are a rather unwieldy description of the god Theuth. In the Precis sentence, the word 'god' instead of being used three times has only been used once with no loss of clarity. Notice also the sentence "the god to whom belongs the sacred bird they call the Ibis" which has been neatly changed into "the god to whom the Ibis bird is sacred" saving three words. Instead of announcing "and the god's name is Theuth," we have just called him Theuth, thus saving a good many words. It is necessary to mention some of the other inventions of the god, but since they are not of first-class importance we have cut them down.......... "arithmetic" including "numbers," and "gaming" being sufficient instead of draughts and dice also.

Notice too the economy of small words involved by making the sentence more compact, and introducing "when." That is, the substitution of the periodic sentence for a number of simple, disconnected sentences. This is a very important point, and you can trace its use in many other of the given precis.

5. Write out a first rough draft of the precis.

You should not find it difficult to write out a first rough draft of the precis now that a good deal of the useless phrases and words have been cut out or condensed. Some people find it easier to make a clear precis if they number the points to be included before starting to write. With a simple, one-idea precis this is often not necessary, but it can be helpful if you are faced with a rather technical precis containing a number of facts to be connected together. In this case put a big 1, 2, 3, 4, etc., in the margin to mark each important point that you intend to include, and to the numbering in the logical order you want to follow, not necessarily in the order which the writer of the passage has taken. It is your job to make a precis that is at the same time shorter and clearer than the original.

You should not forget that this is only a rough draft, and can be written on the left-hand side of your examination copy-book (afterwards to be crossed out). A rough copy is essential; not even the most expert precis-maker can do without it. Do not try to make only one copy—it will lead to alteration, smudges, and a precis which is not only slovenly but dirty in apprearance.

6. COUNT the words of the original and the words of your precis.

This may seem rather late to many of you. But remember that the thing of first importance is to get a logical and connected account of the subject in hand... no amount of shortness of words is going to help you if the main idea of your precis is not clear. You will find, if you have carried out instructions up to now, that your precis will already be quite short. It should in no case be more than one-third of the original in length. Remember that the title is not counted in the number of words. In certain cases the precis may be even one-fourth of the original, as long as the central idea is not mutilated.

7. Decide how many more words you must omit, and cut down AGAIN.

By your counting, you have most likely found that you have a number of extra words. These must be cut, as it is not permissible to have more than the prescribed limit. Read through your rough precis very critically. Perhaps you can save a word or two by one of the following methods:—

(*a*) By joining two simple sentences together into a periodic sentence.

(*b*) You may have a bright idea to cut down a very long sentence into a very short one. (A fine example of this is to be found in Precis Number One— The king says "O most inventive Theuth, of a truth

one man has skill to conceive and bring forth inventions and another to judge of the good and harm they are like to bring to those who use them." This can be very shortly "precised," as follows, without loss of the essential meaning: "The king averred that the inventor was biased in favour of his own invention."

(*c*) See if there are no small words that can be omitted, (but remember that it is not permissible to omit "the" "a" as in a telegram.

(*d*) Sometimes you can save a word by using some punctuation mark instead of conjunction *e.g.*, "He was sweating because the work was very strenuous" can be changed into: He was sweating; the work was very strenuous."

(*e*) The present participle is useful *e. g.*, " When he came into the room he saw the book," can be changed into "Coming into the room, he saw the book."

(*f*) By rearrangement it may be possible to cut out any repetitions that have crept in.

Now you will have completed your task. Copy the precis cleanly and carefully, taking pains with your handwriting, and with your punctuation. Underline your title to give a neat appearance, to the precis. If you have done your rough copy on the left hand page of your examination paper, (which is allowed by the examiners) remember to cut it off with a bold diagonal ink line, to avoid muddle.

Strictly in accordance with this system, we have worked out a model precis taken from the works of Socrates. The short note that follows the precis in this case is included to make the subject matter of the passages themselves more interesting to the student, whether he is studying in the class or at home.

It is fitting that we should begin with a model precis from the works of Socrates, who, as one of the greatest Greeks is spiritual father to the modern world... a philosopher whose method of work has become a byword, and whose intellect and power of clear-thinking have never been surpassed.

MODEL PRECIS

"I, for my part, am fully convinced by these stories and I shall study how I shall present my soul for judgment whole and clean to the utmost possible. I put aside the honours that most men value and, with a single eye to truth, I try steadfastly as I may both to live in the practice of all virtue and, when my time comes, therein to die. And I call all other men to this life to the extent of my power; and you, in particular, I answer with a call thereto, and to that contest which I declare to be of more importance than all our contests in the city.........

In all our long argument, while every other contention has been refuted, this alone stands firm, that we should be more careful not to do wrong than not to suffer wrong; that every man should above all practise not to seem to be good, but to be good, both in public life and in private; that if on occasion a man fall into vice, he should suffer chastisement and that the next best thing to being just is this, to become just and pay the penalty of injustice by being chastised; that one should avoid every form of flattering deceit whether it regards oneself or others, the few or the many; that one should employ the art of rhetoric and every other form of action for just ends always.

So heed my words and follow the path which as, our discussion signifies, leads to happiness, both while you live and after life is ended. Suffer who will to scorn you for a fool and heap upon you insults if he wish, may, have courage even to endure the dishonouring blow: 'twill be nothing worthy of account, if by the practice of virtue you are in very truth "a man of honour and a gentleman."

Socrates.

(Socrates was one of the most famous philosophers of Ancient Greece, although he never wrote any books and his sayings are recorded only in the works of his devoted pupils. A philosopher of the school and the market place, he was born in 469 B. C. and died in 399 B. C. being condemned to death by the men in power in Athens because he loved truth rather than hypocrisy and refused to stop telling it when it was unpleasant to those who ruled. They called it "subverting the youth of Athens" while Socrates called it "making the youth of Athens think clearly aud understand the world around them." "The passage quoted is one of the finest examples of the moral power of his teaching.)

APPLICATION OF RULES TO PRECIS NUMBER ONE.

1. Read through the passage and get a general idea of the subject.

The passage is not difficult, although the punctuation is a little difficult. Even one reading should show you that the central idea of the precis is "How to live a good life and die with a clean conscience." It is a moral treatise.........withal very simple, and practical......and contains quite a few repetitions, or the same thing said in one or two ways. What is bad in a precis—*i.e.*, repetition is often a good point in a speech where a man must make a point very vivid and drive it home.

2. Give the passage a title:—

"Socrates on 'The Good Life'."

3. Cut off the inessential facts and phrases with a pencil:—

(*Phrases to be cut off are put in capitals here.*)

"I FOR MY PART AM FULLY CONVINCED BY THESE STORIES AND I SHALL STUDY how I shall present my soul for judgment whole and clean to the utmost possible. I put aside the honours that most men value and with a single eye to truth, I TRY STEADFASTLY AS I MAY BOTH TO LIVE in the practice of all virtue and, when my time comes, therein to die. And I call all other men to this life to the extent of my power; and you, in particular, I answer with a call thereto, and to that contest which I declare to be of more importance than all our contests in the city......

IN ALL OUR LONG ARGUMENT, WHILE EVERY CONTENTION HAS BEEN REFUSED THIS ALONE STANDS FIRM THAT we should be more careful not to do wrong than not to suffer wrong; that every man should above all else practise not to seem to be good, but to be good, both in public life and

in private; that if, on occasion a man FALL INTO VICE HE SHOULD SUFFER CHASTISEMENT AND THAT THE NEXT BEST THING TO BEING JUST IS THIS TO BECOME JUST AND PAY THE PENALTY OF INJUSTICE BY BEING CHASTISED; that one should avoid every form of flattering deceit whether it regards oneself or others, the few or the many; that one should employ the art of rhetoric and every other form of action for just ends always.

SO HEED MY WORDS AND FOLLOW THE PATH WHICH AS OUR DISCUSSION SIGNIFIES, LEADS TO HAPPINESS BOTH while you live and after life is ended. Suffer who will to scorn you for a fool and heap upon you insults if he wishes—nay, have courage even to endure the dishonouring blow: 'twill be nothing worthy of account, if BY THE PRACTICE OF VIRTUE YOU ARE IN VERY TRUTH "A MAN OF HONOUR AND A GENTLEMAN."

4. Condense some of the remaining phrases into fewer words.

Socrates begins by saying that he will try to live a good life and after that explains how he tries to call other men to follow the same path. The construction of this precis can be made much simpler if the beginning is is like this:—

"Socrates said that every one should try to live virtuously, as he did." This neat construction includes the two ideas in one sentence. The phrase "to that contest which I declare to be of more importance than all our contests in the city" is too big, and some simple explanatory phrases such as "the most important," or the mightiest" might be better. "So heed my words and follow the path which leads to happiness" might be shortened to " in this way we should find happiness."

One problem that has to be faced in this particular precis is as to whether in our indirect speech we should use "they" (the third person) or "we" (the first person).

In this particular case, either might be used but "we" gives the impression of a more homely speech, such as Socrates might have made to his disciples. We should particularly notice that Socrates includes himself first in everything that has to be done, and therefore the "we" is better than "they".

5. Write out the first rough draft of the precis.

We are now ready to write out the rough attempt at precis. There are three main points to be included:—

1. The enunciation of the principle that a man should lead a virtuous life and be able to face the "judges of death" with credit.

2. The nature of good life.

3. That the unpopularity caused by 'living truthfully' should be disregarded.

Then our first draft should be something like this:—

"Socrates said that every one should try to live virtuously as he did, not caring for ordinary honours, so that afterwards they might, with a clear conscience, face the most important judges of all—those of death. In this life, the main thing was to live according to virtue, not deceiving others, however much we might ourselves suffer. Wrong-doers should willingly suffer punishment, so that they might learn to become just. All should regard public speaking and social actions as something to be undertaken with a full sense of responsibility.

In this way we should find happiness now and after death. The world might scorn us but threats should not prevent us from doing honourable actions in the light of truth."

6. Count the words of the original and the words of your precis.

The words of the original are 317. The words for the precis should therefore be 106. The words of the rough draft of the precis above are 121. That means we have to cut away about 15 words.

7. Describe how many more words you must omit and cut down again.

We have decided we must cut down 15 words. Here are a few ways:—

	Words saved.
"Not caring for" in the first sentence can be changed to "scorning."	2
"So that afterwards he might" can be changed to "and afterwards."	3
"The most important judges of all" can be changed to "the mightiest judges."	3
"In this life" can be changed to "in life."	1
"According to justice, not deceiving others" can be "truthful not deceitfully".	3
2nd Para.	
"In this way" can be made into "thus."	2
"Prevent us from doing honourable actions in the light of truth" can be changed into "turn us aside from the path of honour."	3

Finished Precis of Socrates on the Good Life.

"Socrates said that every one should try to live virtuously as he did, scorning ordinary honours so that afterwards they might, with a clear conscience, face the mightiest judges—those of death. In life, the main thing was to live truthfully not deceitfully, however much we might suffer. Wrong-doers should willingly suffer punishment, so that they might learn to become just. All should regard public speaking and social action as something to be undertaken with a full sense of responsibility.

Thus we should find happiness now and after death. The world might scorn us but threats should not turn us aside from the path of honour.

(106 words)

INDIAN PATRIOT.

A varied and excellent prison Anthology recently published by Jarrolds and edited by A. G. Stock and Reginald Reynolds, includes a speech from the dock which is of singular interest from the point of view of Empire politics and the place of patriotism in public life. It is that of the Indian patriot, Dhingra, who was executed in 1909 for the assassination of Sir Curzon Wylie, after one of the shortest trials of a capital charge on record, lasting hardly an hour.

In the course of a moving speech, Dhingra said,

"I believe that a nation held down by foreign bayonets is in a perpetual state of war, since open battle is rendered impossible to a disarmed race......As a Hindoo I felt that wrong to my country is an insult to God.......The only lesson required in India at the present is to learn how to die......therefore I die and glory in my martyrdom. This war will continue so long as the Hindoo and English races last. If this present unnatural relation does not cease, my only prayer to God is: may I be reborn of the same mother and may I re-die in the same sacred cause till the cause is successful and she stands free for the good of humanity and the glory of God!"

A short biographical note on Dhingra quotes Wilfred Scawen Blunt. "The whole English press," he wrote in his Diaries, "is united in its religious horror at the crime, forgetting how it applauded exactly such crimes in Italy fifty years ago and in Russia the other day......If ever people had excuse for means of this kind, it is the people of India." Of the trial Blunt wrote then "No Christian martyr ever faced his judges more fearlessly or with greater dignity." The speech from the dock was quoted by Churchill with admiration as the finest ever made in the name of patriotism.

Among other notable prisoners whom the book records as having been condemned for crimes against the Empire are Scawen Blunt himself, Roger Casement, the Countess Markievicz Bertrand Russell, Gandhi, Nehru, Lester Hutchinson, Terence Macswiney, John Mitchell, Woolf Tone and Robert Emmett, all of whom bear witness to the fact that freedom and democracy are the opposite side of the medal from tyranny and plutocracy. It is upon the latter that empires are built and maintained. There never was, nor never can be a democratic empire. That is a contradiction in terms.

JENNY MARX, SELF PORTRAIT.

"No body can say of us that we ever made a noise about what we for years have sacrificed and had to endure; very little, or never have our personal affairs or difficulties been noised abroad......to save the political honour of the paper

(the new "Rhenish Gazette")and the civic honour of his friends Marx allowed the whole burden to be unloaded on his shoulders, all the income he sacrificed, and in the moment of his departure he paid back the salaries of the editors and other bills, and he was expelled by force from the country. You know that we did not keep for ourselves; I went to Frankfort to pawn my silverware, the last we had; at Cologne I sold my furniture......you know London and its conditions well enough. Three children and the birth of a fourth, for rent alone we paid 42 thalers a month......our small resources were soon exhausted......The keeping of a wet nurse for my baby was out of the question, so I resolved to nurse the child myself, in spite of the constant terrible pains in the breast and the back. But the poor little angel drank so much silent worry from me that he was sickly from the first day of his life, lying in pain day and night......So I was sitting one day, when unexpected our landlady stepped in, to whom we had paid 250 thalers during the winter and with whom we had a contract to pay after that the rent to the owner of the house. She denied the contract and demanded £5, the sum we owed for rent and because we were unable to pay atonce, two constables stepped in and attached my small belongings, beds, linens, clothes all, even the cradle of my poor baby and the toys of the two girls, who stood by crying bitterly. In two hours, they threatened they would take all and everything away. I was lying there on the bare hard floor with my freezing children......The next day we had to get out of the house. It was cold, raining, and gloomy. My husband was out hunting the rooms. Nobody wanted to take us in, when he talked of four children. In the end, a friend helped us. I sold my bedding to satisfy the druggist, the baker, the butcher and the milkman, who got scared and all at once presented their bills. The bedding was brought to the side-walk, and was loaded on a cart. We were able, after......
......the selling of everything we possessed, to pay every cent. I moved with my little ones into our present two small rooms in the German Hotel, I, Leicester Street, Leicester Square...... Do not believe that these petty sufferings have bent us. I know only too well that we are not the only ones who suffer, and I rejoice that I even belong to the chosen privileged lucky ones, because my dear husband, the support of my life, yet stands at my side."

From the Diary of Jenny Marx, wife of Karl Marx, the founder of Scientific Socialism.

INDIA EXPLOITED

There cannot, however, remain any doubt but that the misery inflicted by the British on Hindostan is of an essentially different and more intensive kind than all Hindostan had

to suffer before. I do not allude to European despotism, planted upon Asiatic despotism, by the British East India Company, forming a more monstrous combination than any of the divine monsters startling us in the temple of Salsette. This is no distinctive feature of British colonial rule, but only an imitation of the Dutch, and so much so that in order to characterise the working of the British East India Company, it is sufficient to repeat what Sir Stamford Raffles, the English Governor of Java, said of the old Dutch East India Company; the Dutch Company, actuated solely by the spirit of gain, and viewing their subjects, with less regard or consideration than a West India planter formerly viewed a gang on his estate, because the latter had paid the purchase money of human property, which the other had not, employed all the existing machinery of despotism to squeeze from the people their utmost mite of contribution, the last dregs of their labour, and thus aggravated the evils of a capricious and semi-barbarous government, by working it with all the practised ingenuity of politicians, and all the monopolising selfishness of traders.

All the civil wars, invasions, revolutions, conquests, famines, strangely complex, rapid, and destructive as the successive action in Hindostan may appear, did not go deeper than its surface. England has broken down the whole framework of Indian society, without any symptoms of reconstruction yet appearing. This loss of his old world with no gain of a new one, imparts a particular kind of melancholy to the present misery of the Hindu, and separates Hindostan, ruled by Britain, from all its ancient traditions, and from the whole of its past history.

There have been in Asia, generally from immemorial times, but three departments of Government; that of Finance, or the plunder of the interior; that of war, or the plunder of the exterior; and finally, the department of public works. Climate and territorial conditions, especially the vast tracts of desert, extending from the Sahara through Arabia, Persia, India, and Tartary, to the most elevated Asiatic highlands, constituted artificial irrigation by canals and water works the basis of oriental agriculture. As in Egypt and India, inundations are used for fertilising the soil of Mesopotamia, Persia etc; advantage is taken of a high level for feeding irrigative canals. This prime necessity of an economic and common use of water which in the accident, drove private enterprise to voluntary association, as in Flanders and Italy, necessitated, in the Orient where civilization was too low and the territorial extent too vast to call into life voluntary association, the interference of the centralising power of Government. Hence an economical function devolved upon all Asiatic Governments the function of providing public works. The

artificial fertilising of the soil, dependent on a central government and immediately decaying with the neglect of irrigation and drainage, explains the otherwise strange fact that we now find whole territories barren and desert that were once brilliantly cultivated as Palmyra, Petra, the ruins of Yemen, and large provinces of Egypt, Persia, and Hindostan; it also explains how a single war of devastation has been able to depopulate a country for centuries, and to strip it of its civilisation.

Now the British in East India accepted from their predecessors the department of finance and of war, but they have neglected entirely that of public works. Hence the deterioration of an agriculture which is not capable of being conducted on the British principle of free competition, of Laissez-faire and Laissez-aller. But in Asiatic empires we are quite accustomed to see agriculture deteriorating under one government and reviving again under some other government. There the harvests correspond to good and bad government as they change in Europe with good or bad seasons. Thus the oppression and neglect of agriculture, bad as it is, could not be looked upon as the final blow dealt to Indian society by the British intruder, had it not been attended by a circumstance of quite different importance, a novelty in the annals of the whole Asiatic world. However changing the political aspect of India's past must appear, its social condition has remained unaltered since its remotest antiquity, until the first decennium of the 19th century. The hand-loom and the spinning wheel, producing their regular myriads of spinners and weavers, were the pivots of the structure of that society. From immemorial times, Europe received the admirable textures of Indian labour sending in return for them her precious metals, and furnishing thereby his material to the goldsmith, that indispensable member of Indian society, whose love of finery is so great that even the lowest class, those who go about nearly naked, have commonly a pair of golden earrings and a golden ornament of some kind hung round their necks. Rings on the fingers and toes have also been common. Women as well as children frequently wore massive bracelets and anklets of gold or silver, and statuettes of divinities in gold and silver were met with in the households. It was the British intruder who broke up the Indian handloom and destroyed the spinning wheel. England began with driving the Indian cottons from the European market; it then introduced twist into Hindostan, and in the end inundated the very mother country of cotton with cottons. From 1818 to 1836 the export of twist from Great Britain to India rose in the proportion of 1 to 5200. In 1824 the export of British muslins to India hardly amounted 6000000 yards, while in 1837 it surpassed 64000000 yards. But at the same time, the

population of Dacca decreases from 150000 inhabitants to 20000. This decline of Indian towns celebrated for their fabrics was by no means the worst consequence. British steam and science uprooted, over the whole surface of Hindostan, the union between agricultural and manufacturing industry.

Karl Marx in 'Letters on India'

HISTORICAL PICTURE OF INDIAN TRADE

As soon as India became a little known to the barbarians and the West and the North, she became the object of their cupidity. This was all the more so when these barbarians, becoming civilized and industrious, created new needs for themselves.

It is well known that the seas surrounding the Equator and the East of Africa were hardly passed than there was fighting against the twenty peoples of India, of whose existence there had before been no knowledge. The Portugese and their successors were only able to provide pepper and cloth to Europe by means of slaughter.

The peoples of Europe only discovered America in order to lay it waste and sprinkle it with blood, in return for which they obtained cocoa, indigo, and sugar, the canes of which were transported from Europe into the hot climate of this new world. They brought back some other commodities —above all quinine—but they contracted there a disease which is as terrible as it is shameful and universal, and which this bark of a tree in Peru did not cure.

As for the gold and silver, in Peru and Mexico, the people did not gain anything therefrom, because it is just the same whether one procures for oneself the same necessities with a hundred marks, or with one mark. It would even be very advantageous to the human race if it had very little metal which could serve as medium of exchange, because then trade is much easier. This truth is demonstrated with great force. The first possessors of the mines are, truly speaking, richer in the beginning than the others, having more of the medium of exchange in their hands, but the other peoples soon sell them goods at a proportionate price ; in a very short time equality is established, and in the end the most industrious people actually become the richest.

Everybody knows what a huge and happy empire the kings of Spain acquired at the two ends of the earth, without going out of their palaces ; how Spain brought gold and silver and precious merchandise into Europe without becoming any richer thereby : and to what point she extended her dominion at the cost of depopulation.

The history of the great Dutch establishments in India is known, as is also that of the English colonies which stretch to-day from Jamaica to Hudson's Bay—that is to say, from the neighbourhood of the tropics to that of the Pole.

The French who came in late at the partition of the two worlds lost in the war of 1756 and the peace, all their territorial acquisitions in North America, where they possessed an area fifteen hundred leagues in length seven to eight hundred leagues in breadth. This huge and poor country was a great burden on the state, and its loss was even more disastrous.

Almost all these vast domains, these extravagant establishments, all these wars undertaken to maintain them, were the result of the love of ease in the towns and the greed of the merchants, even more than of the ambition of rulers.

It is in order to provide the tables of the citizens of Paris, of London and of other big towns with more spices than used to be consumed at one time at princes' tables; it is in order to load simple citizens' wives with more diamonds than queens used to wear at their coronation, it is in order to infect their nostrils with a disgusting powder to drink deep because the fancy took them, of certain useless liquors unknown to our fathers, that a huge trade was carried on, always disadvantageous to three-quarters of Europe; and it is in order to keep up this trade that the powers made a war on each other, in which the first canon shots fired in our climes sets fire to all the batteries in America and in the heart of Asia. We always complain of taxes, and often very rightly, but we have never considered how the greatest and the harshest tax is that which we impose on ourselves by our new delicacies of taste which have become needs, and which are in reality a ruinous luxury, although they have not been given the name of luxury.

It is very true that since, Vasco de Gama who rounded for the first time the Cape of the land of the Hottentots, it is the merchants who have changed the face of the world.

The Japanese, who have experienced the turbulent and greedy restlessness of some of our European nations, were fortunate and powerful enough to close to them all their ports, and only admit each year one ship of a minor nation, whom they treat with such harshness and scorn that only this small nation is able to bear it, although it is very powerful in Eastern India. The inhabitants of the vast Indian peninsula have not had this power, nor have they had the good fortune of keeping themselves, like the Japanese, safe from foreign invasions. Their maritime provinces have been for more than two hundred years the theatre of wars.

The successors of the Brahmans, of these inventors of so many arts of these lovers and arbiters of peace, have become our agents, our paid negotiators. We have laid waste their country, we have manured it with our blood. We have shown how much we surpass them in courage and in wickedness, and how inferior we are to them in wisdom. Our European nations have killed themselves in this very land where we went only to get rich, and where the early Greeks only travelled for knowledge.

Voltaire : '*Fragments on India.*'

NEVER MARRY A BEAUTY

"Never marry a beautiful woman." This is the advice of H. G. Wells 72 years old, world famous novelist and scientist, in this article which is reproduced from "Smith's Weekly" Sydney.

The plain woman, he insists, is the one who will give lasting satisfaction as a wife; she has hidden beauties which are the source of endless gratification to the man who is not repulsed by a first impression.

"That beautiful woman," Wells says, "dazzles you, marries you; there is a time of ecstasy. People envy you, continue to envy you.

"After a time you envy yourself—yourself the day before yesterday. For the imperfection, the inevitable imperfection—in one case I remember it was a smile—becomes visible to you, becomes your special privilege. That is the real reason no beauty is beauty to her husband.

"But with the plain woman—the thoroughly plain woman—it is different.

"After a time little things appear, little scraps of melody—a shy tenderness in her smile that peeps out at you and vanishes, a something that is winning looking out of her eyes.

"You find a waviness of her hair that you never saw at the beginning; a certain, surprising, pleasing, enduring touch of loveliness in part of her ear. And it is yours.

You can see she strikes the beholder with something of a shock and while the beauty is common for all the world to rejoice in, you will find in you dear plain wife beauty enough and to spare, exquisite for it is all your own, your treasure-trove, your safely-hidden treasure."

He is not in favour of a man marrying too young a woman: "marriage has been defined as a foolish bargain in which one man provides for an other man's daughter," he says, "but there is no reason why they should go so far as completing her education."

Nominating the "ideal" wife: "If in these days of blatant youth an experienced man's counsel is worth anything, it would be to marry a woman considerably older than oneself, if one must marry at all. And while on this topic—and I have lived long—the ideal wife, I am persuaded, from the close observation of many years, is invariably, by some mishap, a widow."

After a life time of experience and observation, Wells sums up, in one sentence, his idea on the wife a man should choose.

"The woman you choose should be plain, as plain as you can find, as old as or older than yourself, devoid of social gifts and accomplishments, poor—for your self respect—and with a certain amiable untidiness." (*H. G. Wells.*)

AN ELECTRIC BATTERY OF 2000 YEARS AGO

Doctor Wilhelm Koenig, of the Iraq museum in Baghdad, reported recently that a peculiar instrument had been unearthed by an expedition organised by his museum. The find was made at Khujut Rabu'a, not far to the south-east of the Baghdad, near the railway leading to Kirkut. It consisted of a vase made of clay, about 14cm. high and with a largest diameter of 33m. Inside this vase a cylinder made of sheet copper of high purity was found, the cylinder being 10cm. high and having a diameter of about 26mm.

The lower end of the copper cylinder was covered by a piece of sheet copper of the same thickness and quality as the cylinder itself. The inner surface of the round copper sheet, the surface that formed the inner bottom of the hollow cylinder, was covered with a layer of asphalt, 3mm. in thickness. A thick and heavy plug of the same material was forced into upper end of the cylinder. The centre of the plug was formed by a solid piece of iron, now 75 mm. long and originally a centimetre or so in diameter. The upper part of the iron shows that it was originally round, and, while the lower end has partly eroded, so that the rod is now pointed at the end, it might safely be assumed that it was of uniform thickness.

An assembly of this kind cannot very well have any other purpose than that of generating a weak electric current. If one remembers that it was found undisturbed in the relics of the Parthian kingdom (which existed from 250 B.C.—A.D. 224), one naturally feels very reluctant to accept such an explanation. The fact that four similar clay vases were found near Tel'omar of Seleukis increases the value of this discovery. Three of these also contained copper cylinders similar to the

one found at Khujut Rabu'a. The Seleukia finds were apparently less well preserved; there are also no iron rods in evidence. But close to these four vases pieces of thinner iron and copper rods were found, and these may be assumed to have been used as conductive wires. Another expedition has discovered very similar vases dating from the Sassanid Dynasty (A.D. 224—651) at Ctesiphon, also not far from Baghdad.

While the probable date of invention is still entirely open to conjecture, it seems probable that it was made in or near Baghdad. It must be assumed that the Parthians and Sassanids had some use for the batteries, and Dr. Koenig, the discoverer of the best preserved of the vases, has suggested that this use is still to be found in Baghdad itself. He observed that the silversmiths of the city used a primitive method of electro gilding their wares, and that the origin of their method seems to date back for a considerable number of years. Since galavanic batteries of the type excavated would generate a sufficiently powerful current for electro-gilding small objects of silver, it might very well be that the origin of the present-day technique is to be sought in antiquity.

It is of course, strange that nothing of this remarkable feat was, apparently, known to ancient authors, but as the batteries and their use would constitute a valuable trade secret, it is possible that they were very closely guarded.

(*Discovery, London*)

THE BIRTH OF EXTREMISM

At the time the Congress people were content to wait and see what working the new councils could yield. Disappointed in even their moderate expectations, they yet felt that they had proved the value of their method of agitating public opinion, both in India and in England in order to gain results. The 1892 Congress (at Allahabad) thus while accepting in a loyal spirit the Indian Councils Act recently enacted regretted that the Act did not in set terms concede the right of electing their own representatives, but they hoped that the Rules (yet to be made) would implement the spirit to which Gladstone had given expression. Unfortunately these hopes were dashed to the ground, and Gokhale in the following year (Lahore 1893) had to tell the Congress that, "if the officer who drafted the Rules for Bombay had been asked to sit down with the deliberate purpose of framing a scheme to defeat the object of the act of 1892, he could not have done better." The president of the year, however, Dadabhai Naroji, represented the general feeling when, in the face of such disappointments, he could say, what struggles have there been in parliament itself and out of parliament for the Corn Laws, Slavery Laws and Factory Laws, Parliamentary Reforms,

in short. in every important legislation. We must keep courage, persevere and never say die." Dadabhai Naroji had just been returned to Parliament as its first Indian member and he naturally looked in that direction for further success; he even threw out the suggestion that India, as such, should be represented in the Imperial Parliament by a number of "M.P's for India," not only De Facto as he was one, but De Jure, as the Irish Members were in the House, to represent the claims of Nationalist Ireland. All these Congress people believed in the close collaboration of Indian with British democrats, if their common cause was to triumph. Until 1907 Hume remained, alone or with other in charge of the general Congress Secretariat; as often as not a European was elected as Congress president of the year, the highest honour political India could bestow thus for instance David Yule (a redical Calcutta merchant) in 1888, Sir William Wedderburn (who had lost a brother in the Mutiny) in 1889 and again in 1910, Alfred Webb (an Irish M. P.) in 1894, and Sir Henry Cotton (the hereditary member of the Bureaucracy, as he smilingly used to call himself) in 1904. The councils were being worked to their capacity. Surendarnath Banerjea in Bengal, Pheroze Shah M. Mehta in Bombay exhibited the vigilance, which is the price of liberty, and submitted all affairs that came within the purview of the councils to so trenchant a criticism, as to make it impossible to ignore it and difficult to meet it.

But what was the good of it, as long as the power lacked to do things differently? Such doubting voices were not long in making themselves heard among Indians, especially of the younger generation, who increasingly felt, that such rate of progress seemed to contemplate a gradual evolution of centuries, not years, and who began to wonder, whether a more revolutionary method would not yield quicker and greater results. 1894 was a momentous year; for in the course of it an Abyssinian army had at Adowa inflicted a crushing defeat upon an Italian invader, who as a consequence had been unceremoniously bundled out of the blackman's country. Was England really unassailable? Young India began to question the "Moderation and Loyalty" displayed by the Congress. There was, they argued, the case of Lord Ripon; even he had been worested by the forces of reaction and nothing tangible remained of his regime. Then after a ten-year struggle by constitutional means and an agitation in two continents which had cost lakhs of money and called for an unprecedented effort, there had come what? This paltry little councils act. But if the travail of mountains had only been able to produce such a ridiculous mouse; was it not obvious that the whole method of parliamentarianism was wrong and that something more ruthless, more virile, more racy of the soil, was called for?

Tacharias on 'Indian Renascence'

HOW TELEVISION WORKS

It may be of interest to explain as simply as possible how television works—an explanation it is high time someone attempted in every body language.

Television, as its name suggests, is an extension of the function of the human eye, as the telescope is, and the method by which pictures are "seen" by the television transmitter is analogous to the way in which the eye transmits to the brain the page of a book word by word and line by line. The myriad objects that compose a picture seen by the eye may each be said to be "seen" as light of various intensities, and these myriad light signals received by the eye are transmitted by the nerves to the brain, which becomes aware of them as a complete picture.

In television, however, the light signals received by the camera must be transformed into electrical signals that can be broadcast, and when accepted by a receiver, again transformed into the original light pattern. But each light signal received by the television camera can be translated electrically only by varying the strength of the electrical signal, and therefore only one part of a picture can be dealt with at a time.

As I have said before, just as the eye while reading "scans" the page of a book letter by letter and so word by word, and so line by line, so the camera "scans" the scene before it, taking it in a series of "dots" from the top left hand corner in a line across and thus down the page it does this so quickly, however, that 495 lines each of about 540 dots are scanned every one twenty-fifth of a second. In any case it must now be clear that the moving images seen by the viewer on the screen are as much an optical illusion as the moving images seen by the cinema audiences which are, of course, a projected series of static photographs which only appear as continuous movements owing to the speed with which they are presented to the eye.

How are the electrical signals, when accepted by the receiving apparatus, changed back into light in the same order and relative strength in which they are transmitted from the original scene? The cathode ray tube, a device developed during the last thirty years, is a glass vaccum bulb. The large end of this bulb is the screen on which the picture is seen. The electric signals as they are received project a jet of electrons (particles of electricity) inside the bulb upon the large end, where there is a substance that responds luminously to this bombardment.

Luminosity varies with the strength of the jet, and the picture is formed by a scanning process similar to that at the transmitting station—the jet of electrons hits the material at

the end of the bulb from the top left-hand corner across and so down at the same speed (405 kubes every one twenty-fifth of a second) as the electrical signals.

Thus though the eye is deceived, only one "dot" of the picture at a time is actually translated into vision, as only one dot of the original electrical impulses. The larger the screen the larger the cathode-ray bulb has to be and the higher the voltage of electricity. In the large screen projections using thecathode-ray method as developed by Baird, I understand that something round 60000 volts are required.

The scophony system, a British invention, is an entirely novel departure, and one of its notable results is that it can project on the screen not one dot at a time of the received picture but up to 550 dots, which increase substantially the brilliance of the picture, for all scanning causes a loss of light.

For example, in a television picture of 505 lines, each line of which contains 540 dots or pictorial elements, each element can be illuminated only with one two hundred thousandth of the light that can be obtained when the whole picture is simultaneously illuminated with the same intensity as the single element—as is the case in the projection of a film.

Thus by increasing the amount of elements that may be simultaneously illuminated, virtually a whole line of the picture projected at one and a five-hundred fold increase of light is achieved.

The scophony instrument causes the electrical signals received from the transmitting station to vibrate a quartz crystal at the bottom of a tube which is filled with a clear liquid. Each vibration of the crystal varies according to the signal causing it, and so each wave in the liquid created by the agitation of the crystal varies in the same way.

Thus in these liquid waves a considerable number of the original signals (500—550) are present simultaneously for a tiny space of time. When light is shone through those portions of the liquid which are undisturbed it goes straight through it, but when it passes through parts of the column of liquid in which the waves are present it is bent.

By choosing only the bent portions of the light and distributing them on the screen in the order in which the tiny hits of the picture are being transmitted a pattern of light and shade is formed. This is the picture seen on the screen.

From the cinema's point of view, where a large screen is a necessity the obvious advantage of this optical scanning

system is that it requires only about the same voltage as a normal small-screen receiver. Economical and simple to work, it is favoured by the Americans.

For the home receiver the difference of current consumption as compared with the cathode-ray instrument is not marked, but the optical-scanning system again has the advantage that the screen can be made any size that can be reasonably required for comfortable vision. The smallest of those to be put on the market shortly will be eighteen inches by fifteen inches—that is from two to ten times larger than the screens of present cathode-ray receivers.

I have seen some experimental models lately and confess I was staggered by the excellence of the vision. Great improvements have been made since the first experimental models based on this British invention were first shown at the 1938 Radio Exhibition at Olympia.

(*John Shaid.*)

WOOL FROM FISH

Germany used to eat less fish than any large country in Europe. In 1933 the consumption was 387000 tons. Then the Nazis came into power, and there was a striking change. Last year the consumption had risen to less than 718000 tons. Now the aim is over a million tons a year, all caught from German ships.

To drive home the 'Eat more fish campaign', a great fishing and whaling exhibition has recently been held in Hamburg, and one could clearly see there the results of state control over an industry normally carried on by private enterprise. One was made to realise that when a German housewife buys fish or margarine (made from whale oil), she not only pays the current price to the retailer, but also contributes a considerable tax to the state. The German view is that the need for obtaining a regular supply of important foodstuffs is so great that almost any internal expense is worth while. What must at all cost be avoided is spending money abroad.

One great difficulty which has always barred the way to the widespread consumption of fish has been the difficulty of transport. It was therefore necessary to find a cheap and effective method of keeping fish fresh for long periods. For not only does the German fishing fleet have to go far afield—to Newfoundland, the Murman coast of Siberia, and to Iceland —but Germany has only one comparatively short strip of coast

line, and her great inland towns are a long distance by rail from the sea ports.

The problem of keeping fish for long periods now appears to have been solved. As soon as the catch is taken aboard the trawler's depot-ship, it undergoes a new process of freezing. The whole outer skin of each fish is covered by a solid film of ice. As long as the temperature of the hold, or railway truck, is kept below freezing-point, this film remains intact, completely isolating the carcase and arresting very effectively the natural processes putrefaction. This refrigeration process is not a German invention. In London halibut is sold which has been caught six months before in the Pacific. It is still as fresh, through this new preservative method, as on the day it was taken out of the sea.

Germany is in future going to conduct her whole fishing industry on the lines of the great whaling enterprises in the Antartic seas. Large liners or cargo steamers, converted into floating factories, will accompany the fishing fleets. Containing the latest refrigeration systems and other machinery these depot-ships will take over the catches on the spot, and deal with them at once. Large species of fish halibut, cod, hake, and so on—will be filleted and frozen. The skins will be kept for treatment in factories on shore, and the bones and offal will be dried under pressure and ground into manure, or made into glue. Nothing will be wasted.

Germany's aim is to make her fishing industry of primary importance to the country. In 1937 the "fish town" of Finken warder near Hamburg was founded. It is now almost completed, and able to turn the by-products of the fishing industry into useful produce. For instance, artificial white of egg can be made from fish (eggs are scarce in Germany), and from this artificial white an imitation wool is produced. Fish skins are cured and prepared for shoe factories and leather manufacturers. Gloves, footwear, handbags, travel goods, and many other articles are made from the worthless skins of fish.

This synthetic egg white is already of great importance. It is used in enormous quantities by bakers and confectioners who now obtain the same quantity of white from two marks worth of artificial egg powder as from 60 ordinary eggs costing six marks. The fish-wool, too, is a promising development. Materials made from it have been subjected to intensive experiments, which have proved that the new product is equal in strength to materials woven from the natural fleece.

The Hamburg Exhibition should open the eyes of other nations who also have interests in fishing. Germany is looking

farther ahead than her rivals. Her trawlers are being made of larger and more seaworthy. That is because she realises that the present rich fishing grounds of Europe, the North sea and the North Atlantic will sooner or later be fished out. And then, not the least because of their intensive fishery methods, Europe's fishing fleets will have to go farther afield possibly towards the Antarctic seas, the last haunt of the whales. In any case this new demonstration of German foresight should carry a message of warning to other countries whose fishing fleets are still run on the lines of private, and often hopelessly ineffective, enterprise.

CANADA: OIL RESERVOIR OF THE FUTURE

Canada has some of the largest developed oil resources in the world. The existance of large gas fields in southern Alberta has been known since 1905. It was not until 1913, however, that the presence of petroleum in this area was confirmed, when a flow of light oil testing 90 percent gasoline was struck in Turner valley on the north side of Sheep River. The flow was soon exhausted. Intense interest in the area was again revived following the discovery of a rich naphtha-bearing gas at royalite No. 4 well in 1924. The naphtha was separated from the gas, most of which was wasted. This well produced over 900000 barrels of naphtha before being abandoned in 1934.

From 1924 to 1936, 114 wells were drilled to oil-bearing formations; all of which produced naphtha and gas.

But the drillers had long been cherishing the hope that Turner valley would become a producer of crude oil. That hope was realised in June 1936, when a large flow of high-quality crude was struck in Turner Valley Royalties well. Other wells were drilled in rapid succession. Southward, westward, and northward from the discovery well, drilling proceeded. Today, only two and a half years later 68 wells are producing crude oil and 17 other are being drilled.

As a result of information obtained from drilling and geological mapping, the limits of the oilbearing field are being rapidly determined. The southern or main producing area is about 50 miles south-west of Calgary. It has a proved length of nearly five miles. The depth of the oil-producing rocks varies, the deepest well being over 10000 feet.

Oil was discovered in the North-west Territories at Norman, on Mackenzie River, in 1920. The two wells in this area supply fuel and gasoline to the mines of Great Bear and Great Slave Lakes. Production last year was approximately 2100 barrels of fuel oil and 1500 barrels of gasoline.

Apart from these supplies of crude oil, Canada has large potential reserves of patroleum in her deposits of bituminous sands and oil-shales. The bituminous sand deposits at McMurray, in Northern Alberta cover an area of at least 1500 square miles. Ignoring the astronomical figures given by some investigators as to the amount of oil present, there is no doubt that the deposits represent one of the greatest known potential oil reserves in the world.

From the standpoint of present production Turner valley is by far the most important oil field in the dominion. Of the 7000000 barrels produced in Canada last year 97 percent was derived from this field. Geographically, Turner valley is comparatively remote from the thickly populated and industrial areas of eastern Canada. Market for the oil is at present limited and, consequently, the potential production is far in excess of the demand. Because of this, the output from the individual wells has been placed on a proportionate basis. The oil is carried by three pipe lines to Calgary. From there it is shipped by rail to refineries in Regina, Brandon, Winnipeg, and elsewhere on the prairies.

Assuming that the further search for oil in the west is successful, the question of markets for the expanding production becomes one of increasing importance. Already the market within economic distances by present means of transportation is saturated. Two possibilities present themselves. The first is cheap transportation to the Pacific coast, which would permit Alberta oil to enter world markets.

The second is equally cheap transportation to the markets of Eastern Canada. The question of a pipe line is considered by some to be the solution to the problem of reduction of transportation costs.

Undoubtedly the chief factor in determining this form of transportation will be an assurance of sufficient supplies over a period long enough to defray both the capital and operating cost.

Today, even after years of enormous over-supply of oil, the nations of the world are giving serious thought to the time when demand will exceed supply. When that time comes all available reserves be will exploited and developed to the utmost limit.

(*Canada's Weekly.*)

ALCOHOL SHORTENS LIFE

Contrary to popular belief, alcohol is not a stimulant, but a narcotic, and any stimulating effects it may seem to possess are due to the dulling of self-restraint rather than the heightening of the faculties. Even the traditional glass of brandy in emergencies acts more as an irritant than anything else, for though alcohol has a certain slight food value, its true effects on the organism are far from being refreshing.

Tests prove that, far from helping bodily efforts, alcohol, even in small doses, definitely impedes it. An instructive example of this was shown by a test in hill-climbing. A subject, used to exercise, was made to walk to the top of a hill on a number of occasions and his speed carefully timed. On some days, however, a small quantity of alcohol—as much as is contained in 10 pints of beer was given to him in addition to his ordinary daily ration. The walker himself, who was used to alcohol, noticed no difference in his condition on these occasions, but the timing proved that the distance and ascent per minute was less by nearly 14 per cent than on the non-alcohol days, although there was a greater expenditure of bodily energy. The experimenter came to the conclusion that this was due to a deterioration of the skill with which the subject directed his movements. It was as if the effect of previous training had temporarily been lost and the experienced climber was reduced towards the level of a beginner at the sport, making an unduly large number of badly-directed movements.

This tendency of alcohol to undo the effects of previous training is, of course, particularly important in relation to driving accidents. In several countries blood tests for alcohol have been used as a routine in traffic cases for several years, and a good mass of data is available to show that even a very small amount of drink may have serious effects. It is not so much that the driver was so drunk as to lose control of the movements, but that he lost his sense of judgment and tended to do the wrong thing in an emergency. It was found for instance, that many drivers who had something to drink, though still legally perfectly sober, tended to swerve round obstacles rather than apply the brakes often with fatal results. A particularly dangerous feature revealed by the tests was that many of the subjects were certain that they were driving better after alcohol, whereas actually they were driving worse.

What are the effects of alcohol upon health? In general it does seem to shorten life. According to the figures of the Prudential Assurance Company the expectation of life of insured persons belonging to the liquor trade is as much as fifteen years less than that of total abstainers, and indeed,

many years short of the average for all the males throughout the country. It has been found in America that persons employed in liquor saloons die at very high rates. Even the proprietors, managers, and superintendents of such an establishment, who did not actually attend the bar, experienced a mortality 35 per cent. above the standard rate; when they did attend the bar, the percentage rose to 78.

This, of course, applies to a trade wherein people may be expected to drink somewhat heavily. But there are figures indicating that even the moderate drinker is at a disadvantage as compared with a total abstainer. It has been found that total abstainers, at the age of thirty, tend to have an expectation of life three and a half years longer than the average chance for the non-abstainers. These figures are by no means conclusive, since they are based on endowment insurance policies, which means that insurees expected to live to a considerable age, and therefore tended to come from healthy families. The figures for life insurance give a nearly equal expectation for abstainer and mild drinkers. But there can be no doubt that excessive drinking does have the most serious bodily effects.

One of the most apparent advantages of alcohol seems to be its warming effect on the body, and many people hold that a stiff drink is an invaluable defence against bitter weather. Actually, the effect is precisely the opposite. The unpleasant sensations following exposure to cold are not in themselves harmful, but serve as a warning that the internal heat is beginning to fall, and help to restore it by impelling us to muscular exertion. All alcohol can do is to blunt or dispel this warning discomfort, so that our internal heat may fall to a dangerously low level without our being aware of it. The effect of alcohol, indeed, is to accelerate this loss of internal heat, for the warmth that it gives to the surface of the skin is drawn from the inner organs.The illusory warmth and comfort experienced by the drinker is often accompanied by serious danger: its effect is to render the subject indifferent to a major fall of temperature that may have regrettable effects.

The remedial effects of alcohol, in fact, are largely a myth. When a person suddenly becomes unconscious from any cause—whether fainting epilepsy, apoplexy, suffocation or concussion the first impulse of the sympathetic bystander is usually to pour spirits between the teeth of the victim. The irritation of the throat by the pungent liquor, the excitation of coughing by its trickling into the larynx, may seem to hasten returning consciousness, but there is no reason to suppose that the treatment does the patient any good. The belief that brandy stimulates the action of a failing heart is the commonest of vulgar errors. When a person is recovering from a

faint caused by pain or fear, the sedative effect of alcohol may be of some slight value, but its indiscriminate administration to a stranger found unconscious from an unknown cause is greatly to be discouraged, since it may well do serious harm.

With this medical myth may be classed the more dangerous belief that alcohol protects against infection. The truth is exactly the opposite, for the free use of alcohol definitely weakens the power of resistance to most diseases and lays the addicts open to an infection to which he would not otherwise have succumbed.

The chief medical value of alcohol is its power of combining narcotic effect with a certain food value, but it should never be used in illness except under medical advice. In ordinary life its physical and psychological effects tend to be bad in greater or less degree. The moderate drinker should be content with the pleasure it gives him and not except imaginary physical and mental benefits.

Written by a Committee of the Medical Council.

STRANGE HISTORY OF MEDICINE.

The first real doctor was Hippocrates (born about 460 B.C., died about 377 B.C.). He brought science to the art of healing, cut medicine adrift from religion, and originated diagonosis.

He was centuries ahead of his time. He would have been a great physician in a far later age. Lung troubles were his specialty. For them he prescribed sunshine and rest, nourishing food, and plenty of milk. It was nearly 2200 years before another doctor advised the same remedies for tuberculosis of the lungs.

The belief that supernatural powers caused disease, and that supernatural powers alone could provide the cure, is an ancient one. The witch and the student of the shadowy secrets of black magic became the healers of the Dark Ages. For centuries drugs were composed of such things as a snakes' hearts, pulverised mummies, crocodile blood. We can almost admire the enterprising, healers who introduced spices to the pharmacopoeia of their age—pepper, aloes, cinnamon, carraway. The powerful aroma, oriental mystery, and rarity associated with these new substances, made them strangely effective as cures for any and every ailment.

In the middle ages the Crusades brought great epidemics to Europe. Previously the poor communication between the West and East had helped to keep the West healthy. But the

Crusades changed all that. Large numbers of people went travelling. There was, too, a great emotional fervour. Where once the traveller had been an object of suspicion, especially if he were ill, thousands of returning crusaders were received with open hospitality. Who could refuse anything to these heroes from the struggle for the Holy Land? Thus the crusaders became a living bridge by which diphtheria, smallpox, leprosy and scarlet fever made their fateful entry. And apart from these four pests, bubonic plague also returned to the Northern peoples, a grim visitor whose ravages had not been experienced since the days of Rome's supremacy.

What relief had the population of the West from these dread diseases? None. There were a few hospitals, conducted by religious fraternities. but they were primitive in the extreme, and without skilful or imaginative physicians.

Timed passed. If some things changed in medicine, the standard of medicinal science remained practically stationary. The treatise of the Italian, Galen, on curative herbs is considered to be a milestone in medical science. But his pharmacopoeia still contained such things as frogs, snails, snakes, snake-venom, moss, and other things more remarkable for their strangeness than their curative value. As late as the year 1485 an authoritative work on medicine recommended a prescription which had its origin in the reign of king Mithridates, who died in 63 B.C. And even as late as eighteenth century chemists were still debating its value.

The Dark Ages were, however, full of experiments in medicinal properties. For instance, it happened that an alchemist mixed a little of the metallic substance we now call antimony in some pig-wash. The pigs rapidly increased in weight. On the new diet they continued to do so. The alchemist was convinced that he had discovered a revolutionary medicine. He was friendly with the prior of a nearby abbey, and prescribed the new cure for some of the more emaciated brothers. They died. And in memory of the sad outcome of his experiment, the alchemist, according to some authorities, called his discovery antimony, which means monk's bane, or bad for monks.

Five hundred years later antimony was again used as a medicine, this time for a royal patient—Louis XIV had contracted typhoid. Every known remedy was desperately tried —pearls dissolved in vinegar, gold in wine. Nothing helped. The court physicians could do no more. They had studied Greek and Latin classical literature, mathematics, botany, history, and astronomy, everything except medicine. Quite by chance one of them thought of antimony. That

drug, of all others, had not been tried. The king was given antimony, and very soon he was well again. Antimony became the rage—for more than hundred years afterwards it was used of rall sorts of ailments.

In the strange history of medicine nothing is stranger than the vogue started by an English baronet, Sir Kenelm Digby, in the seventeenth century. He was the inventor of the "sympathetic powder." His idea was that the weapon which inflicted a wound must be treated as carefully as the wound itself. The method had one glaring weakness—it was not always easiy to get hold of the weapon in the case. But Sir Kenelm had a solution to the problem. One simply soaked the clothes of the wounded person in a solution of the sympathetic power, and lo, the pain and the danger had gone.

The remedy was even tested at court, in the presence of the king. Two hot-headed gentlemen had drawn swords and were about to fight when a mediator placed himself between them. For his pains he was wounded. But Sir Kenelm was there. He soaked the victims' garter in his magic solution, and the king himself was a witness to the fact that the pain of the sufferer disappeared. Later Sir Kenelm Digby published his secret. Thousands used his remedy—cured themselves or failed to do so. This is hardly strange when we realise that the sympathetic power was nothing more nor less than sulphate, an ingredient of ordinary ink.

In Paris the plague was fought with perfume, in London with sulphur torches and bonfires, and with the killing of all dogs, instead of the real culprits, rats. Epidemics were treated on the most unusual and fallacious lines, naturally with scant success. Typhoid, diphtheria and smallpox ran their course, almost unchecked, over Europe. Smallpox was a universal plague. If you did not die of it in infancy, you were lucky not to be marked for life by its ugly scars.

Little by little, always under great difficulties, the science of medicine grew up. Jenner, with his vaccine, drove back that powerful enemy of humanity, smallpox. Lister introduced antisepsis, brought cleanliness to hospitals and operation theatres. And, in America, Long and Morton laid the foundations of anaesthesia by their experiments with ether. James Simpons, the great Scottish Gynaecologist, pushed on from their beginnings. He discovered chloroform, and he was the first doctor to use anaesthesia in childbirth.

Following the publication of Simpons' observation, a long feud began. Narrow-minded people will always fight a bitter rearguard action against progress of any kind. In Simpons'

case it was strangely enough, elderly spinsters who raged against his new method. They quoted the Bible: "In sorrow thou shalt bring forth children." But the Scots doctor drew on Genesis for his vindication: "and the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribe, and closed up the flesh instead thereof........." Was not Simpons following God's own example ? Of course he was: During the year 1847-48 his method of anaesthesia was used in nearly 50000 cases.

From a Stockholm Newspaper.

CHAPTER IV.

The use of Indirect Speech in Precis-Writing.

When you are writing a precis you are being a reporter—a literary reporter, if you like, but still a reporter. As such, you must remember always to use the third person. An essay or a conversation is often in the first person, and when you are reporting it in precis you must change it. Thus, instead of " Mr. Smith said "I consider the international situation critical," you say "Mr. Smith said that he considered the international situation critical."

Thus *indirect speech* must always be used when writing a precis *i.e., it is to be written in the Past Tense.*

When two people are speaking or arguing, see that you arrange the precis clearly so that the reader is not in doubt as to what each person is saying. The use of paragraphs is very good in such cases: *paragraphs save words, and prevent muddle.*

Let us take an *example* of a typical conversation precis, which contains description as well as talk. This is written by an Austrian refugee to England at the time of the German invasion of Austria. His name is Peter Fabrizius.

"GOD HELP AUSTRIA."

That was on March 10, 1938. It was about 7-20 in the evening; we were sitting over our evening meal and the wireless happened to be on; it was that lucky chance that led to everything that followed.

The programme was suddenly interrupted and we heard a voice we knew—Schuschniggs' voice—saying those last words which were translated and printed in the press of the entire world, except in the press of the country in which they were uttered. There they were never published.

The voice told us the whole thing had been falsified from start to finish, that he had to succumb to force. The final words were, "God help Austria."

"This is the end," I said. I got up and went to my room to pack my things. I knew there was no more room in this country for a man who had always frankly written what he believed to be right and who intended to go on doing so. I was not at all sure that the new lords and masters might not discover something that was not to their taste in what I had written; in any case, I did not want to risk it. So it was clear to me that I should have to go out into the world as a pioneer, make a new life for myself and, if I was successful, get my family to join me later.

"Mother," I called through the door, "Would you telephone to the Western Railway and ask when the next train leaves for London?"

As I went on with my packing I could hear my mother's voice on the telephone. "Nine thirty-five? Oh, that is too soon. When is the next?"

"That is all right," I called to her. "Get father to call me a taxi. Here is the key of my desk; you will find some money, I've ready for some time. Would you get it for me, please?"

In a few more minutes my packing was done, and the taxi was at the door. "Good-bye, mother," I said. "I don't know when we shall see each other again. But when I have got across the frontier I'll see how I can manage to get you all away."

I kissed her hurriedly—there was no time to lose. My mother who was seeing me off, told the chauffeur to drive to the Westbahn. There were crowds out in the streets, and we had difficulty in getting through them, though we were in a hurry to catch the train.

SAMPLE SOLUTION

The precis of this passage would be something like this—

"Peter Fabrizius said that on the evening of March 10, 1938, he was sitting in his home in Vienna when he heard Chancellor Schnussnigg's voice on the radio announcing that he had had to give way to force, and that Germany would enter Austria. He ended with the tragic words "God Help Austria." Realising that this meant the end of free speech in the country, he asked his mother to telephone to the station to find out the next train to London, and tell his father to get a taxi. Having

packed his clothes and pocketed money for the journey which he had been saving up, he said good-bye to his mother and promised that, as soon as he was safe across the frontier, he would try to get them all away. He kissed her and the taxi made its way with difficulty through the crowded streets to the station."

You can practise by writing a precis on a later part of the same narrative, by the same writer.

FLIGHT FROM AUSTRIA.

A man with a Nazi armlet came into our compartment and asked for our passports. "Where are you going to?" He asked the old man. "To Zurich—my violin—a concert—I am a musician—there is my violin—you see I am giving a concert—In Zurich my violin—a musician—" He kept repeating the same thing, and was obviously terrified out of his wits.

The Nazi returned all our passports and went.

That went off all right we thought.

The door opened, the Nazi came back accompanied by another in a leather coat. "Which is the musician?" asked the new comer.

My vis-a-vis turned a shade paler, and I could hardly breathe for suspense. He got up, trembling. "Yes, musician, violinist."

"All right, all right. Take your violin. You have got to get out."

With shaking hands he reached down the violin-case, while the second Nazi turned to the sleepy fat man in the other corner and asked to see his passport again. He looked inside it, then said: "You too, get down your luggage and come along with me."

So now there remained only the little dark man who kept on giving the Nazi salute, and myself.

The Nazi turned to the little fellow and demanded his passport. I got a glimpse of the name—a typically Jewish one—and I guessed all his show of saluting had been nothing but a ruse.

"You must get out, too."

Now I was the only one left. The official barely glanced at me; he did not demand to see my passport again, and went out. What the rules of the game were I had no idea, and I have never been able to find out.

For an endless time I sat alone and the train did not move on. What could be happening to the other three? What would happen to me? Who was the old man with the delicate hands? I wondered if he would still be alive the next day.

After an eternity the train started on its way again. It was a tremendous event. I was still alone—none of the others had come back.

We were passing through the Tyrol and I made my farewells, that was my country. How could it be that some stranger could come along and simply say, "Get out?"

Good-bye, St. Anton, Good-bye, Vorarlberg, Good-bye to school, youth, friends. Good-bye, Austria—gone for ever—"Ost-mark" from now on.

The door opened and the elderly man came in. I drew a deep breath and welcomed him with my eyes. He said nothing and settled himself in his old place.

The door opened and the fat man came in. He did exactly as the first had done.

The door did not open a third time.

And here is a latter part of the same narrative of Peter Fabrizius:

REFUGEES FROM AUSTRIA.

I was dog-tired. Below on the platform were railway officials in unfamiliar uniforms. Swiss Officials.

It was an indescribable sensation. We rushed to buy Swiss newspapers and change our last Austrian money. Then the train rolled on into Switzerland. And the engine drummed: "Switzerland, Switzerland, Switzerland."

My old friend smiles, "please tell me," I said softly, "who are you? Aren't you really a musician?"

He drew out his passport. It bore the name of a painter, a master of his art, famous throughout the world.

What did they do to you ?
He made a weary gesture.
"They did not find anything."
Had you any valuables on you ?

He smiled again and produced a pocket-book full of picture postcards—ordinary picture postcards. Reproductions of his paintings.

"That is all my fortune," He said. "That is all I have bought across the frontier."

"And the skill of your hand," I added.

He selected a card. "In memory of an unforgetable night," he wrote on it, and gave it to me. I shall always value that momento.

That fat man was wide awake now. "They took me down to the police station," he told us. "I have a wife and child in Vienna, and I had every scrap of my money with me in notes" —he named a very big sum—"There in my shoes. I had worked fifty years to pile up that fortune, and I meant to use it to start a new life for my family abroad. If they had found it I should be in a concentration camp now, not sitting in the train." He gave a rather silly laugh. But they did not find it, though they tried and made me strip to the skin. I'd thrown the money away before. The entry of the police station was fairly dark and I stopped behind a pillar to tie up my shoe lashes, see? All my money is in an envelope propped up behind; that pillar. The charwoman who finds it won't have to work any more for the rest of her days. They did not find a thing ! on me. I got rid of every bit of money. What a stroke of luck!"

The great painter left us at Zurich.

Next comes a passage mainly in the first person, a narrative, but with scraps of conversation inserted. It is written by a woman, N. I. Sholto-Douglas and is about

HOUSEKEEPING IN ZULUAND

I found out that this particular Kraal, which supplied us with field and house servants, was that of a very respectable, elderly Zulu, the proud possessor of about thirty horses, a great herd of cattle, many goats and fowls, and a large family—another considerable assert among the Zulus. This old Kehle's sons and daughters brought him all the money they earned, in the usual fashion; so that he was indeed a rich and happy man, able to lead a life of ease and pleasure while his wives and

children, tilled his fields, supplied earnings to pay the hut-tax and tended all his livestock.

His daughters were my house-girls, and very proud and dignified. At first I was terribly in awe of them. The only servants of whom I had any experience were English girls. Haughty and independent, and ready to leave you in the lurch at any moment. So you will realize how much I was at the mercy of my Zulu girls for a long time. It was years before I really understood why they were so difficult to manage at first. I then discovered that they had served in a bachelor establishment where they had been left to their own devices, and had had the run of the food supplies. They had no mind to obey a mistress who thought it necessary to organize the daily routine of the house work herself, and who kept all the stores and issued the rations without any proper idea of the customs of the country, or what is the correct sort and amount of food to give native servants.

I expect I made tons of mistakes and offended them in a thousand ways without knowing it. I had no wish but to understand them, obtain their co-operation and make them happy and comfortable, but my efforts were a grievous failure. They refused to understand anything I said in English or in Zulu gleaned from a pocket dictionary—though, as events proved, they understood English perfectly and were only making fun of me. They took an inordinate delight in misunderstanding my orders and doing something totally different, and then I would hear shouts of delighted laughter from the kitchen caused by stories of "how I scored off the missus."

Then one day all was changed. I went down with my first dose of fever. I lay alone in my bed with a furious headache and feeling like death. Into my room crept Topsy the cook, who had been the most difficult of all. Compassionately she looked at me. How she remarked " Inkosikaas sick ? "

I admitted that I was.

"How ?" she remarked again.

"me fetchit tea."

That heartened me tremendously, and when a little later she walked in with a steaming cup in her hand I could have hugged her. From that time on I had no more trouble with Topsy. She nursed me devotedly, and when in gratitude I gave her an old dress—miracle of miracles her tongue was unloosed. At once she could speak and understand English, and my simple orders were carried out willingly both by herself and the rest of the staff.

Good precis-writing is not merely a device for the securing of high marks in examinations and nor merely a source of self-satisfaction as a valuable training of the mind, but is an art which renders material assistance by opening up new professions. The capacity to condense argument in a pithy and efficient manner not only fits people for responsible secretarial posts with important commissions and committees but also acts as the best introduction to the profession of Journalism.

Journalism, so far a field rarely explored by talented students for lack of the spirit of adventure and the supposed scarcity of prospects, offers an expanding field in the future. Any person who is good at the art of reporting finds a warm welcome at any leading newspaper office. *Work is waiting but men are wanting*. And reporting in its essence is the art of being able to summarise the speaker's points and represent his point of view with sincerity and correctness. Here is a task which at once requires ability, practice, knowledge and integrity.

Newspaper reporters in the West enjoy great privileges as the eyes and ears of the nation, and they are treated at public functions as the accredited representatives of the fourth estate. It is their industry and enterprise which really make the wheels of the printing machine move. For it is they who bring local colour to the newspapers. It is their 'stories which touch the headlines of the great Dailies.

Just see what Mons Briand, the great diplomat of France, once told the reporters about themselves. After reading it carefully, think over for a moment, how many of you would not envy that life of service and fascination!

"We are old friends," said Briand "old neighbours, old lovers, old fighters, you and I, and will be till the grave. You have represented me, misrepresented me, been my loud speaker, the painters of my character, the critics of my words, the cog in the wheel, the stone in my shoe, the body of men and women I cannot do without, which is

indissolubly knit with my fame, my name, and my public life. Crush round me. I will never rebuke you. Get what crumbs you can. You will make loaves from them. But let me pass now, for I have my train to catch, and a Frenchman must never miss his train to Paris."

Let us take our examples from Indian subjects. Here is a lecture given by an eminent modern Indian scholar.

Dr. RADHA KUMUD MUKHERJEE'S LECTURE

PRECIS EXAMPLE

Dr. Radha Kumud Mukherjee, delivered the third of his series of lectures on "Ancient Indian Culture" at the Rama Krishna Mission institute of culture before a large and distinguished gathering. Sj. Hirendranath Dutta presided.

Dr. Mukherjee in his address, referred at the outset to his last lecture when he explained how the Hindu religious system tried to comprehend the totality of life interests. It would almost seem that every system of thought should be connected with a country on whose soil that culture would thrive best. Just as for instance the soul of a man required a physical body in and through which it could express itself, similarly the soul of a nation required for its proper expression and development a national physical body in the shape of a particular country which might be adopted as the home, the mother-country of the people who were building up that country.

Therefore, the conception of a mother country was the very essence of religion and unless the makers of a culture assured themselves of this fundamental physical factor there was not much hope of the spirit of the culture developing in the proper manner and exercising its permanent influence upon the peoples concerned and upon the entire mankind. So the Hindu religious system first of all assured its votaries the physical vehicle in and through which the culture was to express itself through the ages. It was found in the Hindu religious literature that a sort of physical expression was given to the conception of motherland which expressed itself in the literature of ages. It was a sort of running commentary and a permanent note marking the entire development of Sanskrit Literature.

It might be argued that the educated masses of India represented a very small percentage. It was true judged by the modern standards of education we had only 3 per cent. literacy

in India. On the face of this mass illiteracy they would be surprised to learn how the ancient Hindu philosophers, the makers of our culture, had tried to solve this problem of mass education which was the most important factor in the national life for a lively conception of what constituted a mother-country. In India our ancient Rishis were confronted by the colossal magnitude of our motherland, with all its differences, physical, sociological and conventional and yet in the midst of all these diversities, the Rishis were able to place before the mass mind of India the conception of one mother-land. It was one of the greatest problems. In the early ages they were able to achieve it because they had a vision of the whole future.

PRECIS EXAMPLE.

A concise report of this speech should be done in this way:—Dr. Radhakumud Mukherjee, in his lecture (the third of the series on Ancient Indian Culture) which he delivered in the Ramakrishna Mission with Sjt. Hirendranath Dutta presiding, said that just as the soul required a body through which it could express itself, so every system of thought required a physical country to thrive in, and the soul of a nation too had to find expression in a land which might be called a "home-land."

Without a mother country, which was thus the very essence of religion, it was very difficult for a culture to develop and exert its influence not only on a given group of people but on the whole world. Thus Sanskrit literature through the ages was marked by references to the motherland.

In the face of mass illiteracy, it were the Rishis who, visioning unity in spite of India's tremendous variety, placed this ideal before the people, and so the tradition was passed on, not only by the educated in books, but by the uneducated by word of mouth.

Take another exercise on the same subject, this time by Sjt. Hirendranath Datta:

INDIAN CULTURE

The Rigveda must have taken several generations for its composition. There were astronomical and other evidences available which showed that some of the hymns of the Rig-Veda were composed, not as we compose books in these days, but generation after generation by the Rishis. These were ultimately embodied and arranged in a single book which we now know as the Rig Veda Samhita. This collection and classification must have been done about five thousand years ago just before the Kurukshetra war. Indian culture must be at least seven thousand years old. Probably older. It was not a mushroom growth at all. It was in its full splendour and glory when Rome had not been built and Greece was still in the womb of the future. How was it that this culture which was at least seven thousand years old had been preserved even to this day? They all knew how the Grecian culture, the Roman culture, the Assyrian culture and the Egyptian culture rose like a comet and came down as a stick. How was it that the Indian culture alone had survived? It was due to the power of India's assimilation. We assimilated the whole country. Wave after wave of foreign cultures visited India. The Greeks came, the Mangolians came, then the Danish, the French, the Belgians and the English. All came and tried to plant their cultures on the Indian soil. The Hindu culture did not reject those cultures, for that was not the Indian spirit. Nor did they make common cause with them, but they assimilated these cultures which had left their traces on Indian culture. Indian culture was richer, was nobler, and was wider by these successive assimilations.

UNIVERSAL ASPECT.

Lastly there was the spiritual and universal aspect of the Indian culture. It was interesting to know that when the great Christian Missionary teacher Dr. Milan, who stayed in India for the benefit of the Hindus for about 30 years, was asked by his friends what he had learnt from the Hindus, he said that he had learnt two very important things from the Hindus of India and they were immanence of God and the solidarity of man. Immanence of God meant that life pervaded and permeated everything. Once you believed that the whole universe was pervaded by the Divine life, you must come to the next step and that was the solidarity, not only of man but of all beings. That being the idea we might be quite sure that the ancient Hindus could not geographically or racially or religiously be exclusive. That could not have happened. All men without distinction of race, creed, colour or sex were brothers. Their country was not this triangular piece of sub-

continent, but it consisted of all the three worlds, in the physical plane, in the astral plane and in the mental plane. They began with the prayer that "peace be to all beings in all the world" and not to Hindus or Muslims or to man and woman alone but to all. That was the universal note of the Hindu culture.

Base your precis of this passage on the following main points :—

1. Person who delivered the speech, and subject.

2. The reason for the greatness of the Rigveda.

3. Why the Indian civilisation had continued while others had failed *e.g.*, Greece and Egypt.

4. The spiritual and universal aspect of the Hindu civilisation.

Finally, we are including three interesting passages for practice exercises.

The first, "India's Contribution to Humanity," is the report of a lecture given at the inauguration of the Gandhi-Tagore Lectureship Trust which has been established in South Africa recently.

The second on "The North-West Frontier Tribes" is a collection of the impressions of Miss Muriel Lester, an English admirer of Gandhiji's and his hostess in London, when she returned from a recent tour of India and the Frontier.

The third is a Radio broadcast by the head of the Chinese people, Chiang Kai Shek. He is trying to send back the Japanese invaders in China not only by the force of arms but by mobilising the spiritual force of that great old nation, with its ancient civilisation. "When the spirit fails" he says, "the possession of weapons and material resources is useless."

Miss Agatha Harrison, of the fourth passage makes a speech on "Settlement with India." She is a well-wisher of

India, of long standing and a member of the famous "Friends of India" Society in London. Her views on Federation are refreshingly different from those of the Government of India.

Before making your rough draft of the precis, it is better in these longer passages to tabulate the main facts in a list as has been done above with Sjt. Hirendranath Datta's lecture.

INDIA'S CONTRIBUTION TO HUMANITY

Durban, Apl. 21. Speaking at the inauguration of the Gandhi-Tagore lectureship trust (which has one of its objects to bring out lecturers from India) at a crowded meeting of Europeans and Indians held at Durban. Mr. J. H. Hofmeyr said he regarded the occasion as foiging link between India and South Africa.

"Two and a half years ago it was my pleasure," said Mr. Hofmeyr, "to visit India with the goodwill delegation from Africa. We were received with generous hospitality by the people and the Government of India. I felt then that another link had been forged in the cultural brain between our two countries. The visit has been a happy and permanent thing in my life.

"The culture of the nations is India's contribution to the common stock of humanity. I do welcome that message from overseas. Tagore says: Our obligation is to offer to others wealth of our best culture and our right is to accept from others their best."

"That I believe is the spirit of India. I wish more truly it was the spirit of South Africa as a whole."

Thanking Sir Sarvapalli on behalf of the Indian section of the audience, Mr. Hofmeyr said: To the Indians the occasion is deepening contact with India and with their homeland. I know that there are a large number in the audience who are born in South Africa, but also to them India must always remain their cultural home from which they must derive most of their inspiration.

Every Indian listening to Sir Radhakrishnan—he or she can call him or herself Indian—must feel a sense of pride in that partnership being deepened. I thank Sir Radhakrishnan for coming here and making that possible.

A LESSON TO THE EUROPEAN.

I want to speak on behalf of the Europeans. An important lesson has been brought home. In dealing with Indians in South Africa we are not dealing with a quarter million in this land, but with, the outpost of 400 millions—a nation which has rendered and is rendering a great contribution to the culture of the world and has been a benefactor to humanity.

"The chairman has told us that Indian labourers came to this country 80 years ago. Today their descendants are in the fourth generation Those labourers did not bring with them cultural gifts. Because of that Europeans got a one-sided knowledge.

"Dealing with India, she has a great record in art, literature and science. India has thrown up great men to the humanity of the world. In science, Bose ; in literature, Tagore ; and, above all these, we have Mahatma Gandhi.

"South Africa has to constantly keep before us that truth that there was not only a quarter million but the great Indian nation, which has contributed to all that is the best in humanity.

"Remember some twenty years ago that lesson was brought to South Africa by Mahatma Gandhi himself. Remember in those days he raised the banner of revolt in South Africa. He came into clash with the great personality in Africa, General Smuts. Those great men met and came into conflict, and though today they are many thousands miles apart they are still great friends.

BADGES OF INFERIORITY.

"South Africa has learnt that lesson of India's cultural greatness and some badges of inferiority have been removed. Today there is segregation. I won't call it segregation. Politicians have a way of making things palatable, such as to call a spade an agricultural instrument.

"Once again South Africa learnt that lesson of India's culture when Mr. Sastri came to this country. Today, well, I think that we have again the necessity of relearning that lesson.

" Today we are passing through those phases to badge the Indian with inferiority ; to take away vested rights.

"There is a periodicity of that feeling in South Africa. We go downward or upward. But don't be disturbed.

"It is necessary to teach that lesson of Indian culture again today. On that account I welcome one of the great men that, Modern India has given to the world.

" I read again Gandhi's message. Sir Radhakrishnan must improve the relations between India and south Africa, May I say with all my heart I endorse that message? In that spirit I say most warmly and sincerely thank Sir Radhakrishnan, to have come amongst us and said what he has to-night."

Sir Sarvapalli Radhakrishnan delivered the inaugural address on " Gandhi and Tagore ". He said that they represented two different sides of Indian culture but both took their rise from the same background.

" Religion speaks of brotherhood, and it is the duty of politics to translate it in to practice. Gandhi has tried to do this for he says, I do not know any religion apart from human activity," remarked Prof. Radhakrishnan.

NORTH-WEST FRONTIER TRIBES

Miss Muriel Lester has come back from her recent tour in India with a conviction that it is time the churches and the general public in this country paid far more attention to the problems of the tribes on the North-west frontier, and tried to alleviate the conditions under which they live. It was because she and her niece, Mrs. Hogg who accompanied her, were so interested in those problems and so concerned about the question of bombing, which they felt had become a pivotal point in the international situation that they went to the North-west Frontier and spent ten day there meeting and discussing the situation with all kinds of people.

Towards the end of last year Mr. Gandhi had, with the Viceroy's consent, gone there. He toured the province preaching non-violence and trying to learn the local strength of the movement. The premier, Dr. Khan Sahib, who took his medical degree and his brother, Khan Abdul Gaffar Khan, have for years been advocates of non-violence.

THE PATHANS.

Miss Lester was interested to find how actively members of the Oxford Group Govement have been working in the district for some time and how important people who have joined them, including an eminent and much-respected Muslim. He has adopted their practice of discussing things frankly, and he remains a Moslem, "Ever since I began to study the North-west Frontier years ago," Said Miss Lester, "I learnt from British officials and missionaries about

the fine rugged character of the Pathans, their passion for freedom, their ready recourse to violence, their religious nature easily exploited by reactionary or corrupt Mullahs, their loyalty to anyone who has once been their guest, their blood feuds, and their quick appreciation of frankness, openness, and fearlessness. We were not allowed to go as we wished to the tribesmen's villages, but the whole area is Pathan, and we met in the province many people who share the cultural and religious heritage of these villagers.

We drove through the Khyber Pass, and in the two-hour drive from Peshawar up the pass we passed hardly any fertile land. I was ashamed to see human being living in caves or rather holes like warrens dug in the hill-side, as so many of them do. We were told they lived like this to escape each other's bullets. I was told that we had little trouble with the Afridis, who are peaceful people. They used to earn their living by doing the carrier trade through the Khyber Pass between Afganistan but that, of course, was stopped When I asked what they lived on now I was told that it was because there was nothing for them to do that Government paid them a big allowance as compensation.

A DEMORALISING SYSTEM.

"We heard that this system led to endless troubles and quarrels. The money is paid over to the headmen of the villages and to the Mullahs, and no one knows how much was ever received by the ordinary people."

The system is wrong also because it demoralises any people to receive money for nothing. "We did not meet any people in India" Miss Lester said, "who did not agree that the present policy does not work." Dr. Khan Saheb said that with a quarter of the money we are now spending in this way we could, by using other methods, get the friendship of the tribes.

"I could hear of only one school in the whole area through which we passed and that was in a pseudo-village not following the usual pattern of rural life but a sort of synthetic village where hundreds of Afridis have settled at the foot of one of our big forts, doing odd jobs for the British soldiers. We talked with some Afridis on the road, and through an interpreter we told them we belonged to a world-wide group of people who believed that a new era of peace and goodwill could begin even in the midst of war scares.

"When we said we should love to come and settle down among them, learning that village life has to teach and sharing with them and their children some of the things we know.

They said that would be good; they knew they were very backward. Once before an English lady had said the same thing and trained one or two of their girls to be her servants. Many of them had been shown great kindness at the missionary hospital in Peshawar.

AN OUTLET NEEDED.

"The people in Waziristan are not hardened criminals. They are people without an outlet who need home industries, better methods in agriculture, local crafts, little centres of goodwill, schools for children and schools for adults and they need dispensaries and hospitals. Dr. Pennell won the confidence of the tribes, why should not people of goodwill not connected with the Government and not expecting protection from any government go and live with the tribes and set all these things going? If they went in, provided with a sort of international passport, and let it be known that their death must not be the cause of any punitive expedition or incident that fact could be broadcast. The tribes recognise those who are their friends, and I believe the percentage of danger would be small."

CHIANG ON SPIRITUAL MOBILIZATION

In a radio broadcast to the Chinese people Generalissimo Chiang Kai-shek dwelt at length on the significance of the movement for National spiritual mobilization and urged the nation to self-analysis.

"Beginning with May, 1, the entire nation is to observe in full the outline for National spiritual mobilization and the measures for its enforcement promulgated by the supreme National Defence council on March 12," said the Generalissimo in his speech which was the out-standing event of the second publicity week.

"What all must realize," said the Generalissimo, "is that spiritual mobilization is the act upon which depends the very existence of the state and upon which hangs the fate of the nation in this war of resistance. I urge every citizen of the country and in particular the public leaders to promote this movement with all their heart and spirit.

"Why must we strive to bring about a national spiritual mobilization," asked the Generalissimo—and answered: first that it was necessary since spiritual strength is even stronger than material and armed force and secondly, it was necessary since the spiritual shortcomings of the past had to be reviewed.

That the spirit is more important than material force has been amply demonstrated, said the Generalissimo, in the many instances where a handful of Chinese soldiers have succeeded in routing many times their number of opposing troops, or where lone Chinese women have successfully dared to resist the might of the enemy.

"In fact," he declared, "the greater part of our sucess in beating back the enemy and in reconstructing the nation has been due to the strength of spirit of every citizen of the country. The closer we approach victory, the more difficult will our task become, and the greater will be the necessity for mobilizing the entire spiritual force of the nation for the ultimate triumph."

SHORTCOMINGS.

As for spiritual shortcomings, the Generalissimo recalled that a few months after the outbreak of the war one of the outstanding criticisms was that neither from a spiritual point of view was China stróng enough to resist a foreign foe.

While admitting that many heroic deeds have been shown to the world by the Chinese people in the course of the war of resistance, the Generalissimo reminded the people that hostilities were yet unfinished, that the enemy was yet to be repulsed, and that the final victory was yet to be achieved. The present, therefore, calls for a process of introspection.

He demanded :—"Have our citizens made spiritual progress with the progress of the war? Have our past defects been remedied in the course of the war? Have those with ability exerted this ability to the utmost? Has co-operation between the domestic front and the battle front reached a clock-like efficiency? Have military necessity and victory come first in our thoughts? Have we in speech and action placed the state and the nation above all else? Can we hold to the last and yet remain firm selfless, and honest? Has every citizen explicit confidence in the final success of our recovery and reconstruction programme? Can we make the enemy, the puppets, and the traitors realize that our National spirit is a force to be reckoned with? Have we altered our ways of life to meet the changed conditions of wars."

If a nation is efficient materially and the deficiency cannot be remedied immediately, the General said, it can by no means be considered a national humiliation. Material production requires manpower resources and time and therefore replenishment is a slow process. But continued the Generalissimo, it is different when we are faced with a deficiency of

the spirit. When the spirit fails, the possession of weapons and material resources is useless. When a country is invaded by an enemy and lacks the will to resist, it is then a case not of humiliation but of crime.

NEW CHINA TO COME

"We must bear in mind," said the General, "that if we emerge victorious from this war and succeed in our programme of national reconstruction, the Chinese people will have been saved and we may look forward to the establishment of a new China based on the "Sanmin Chu I. On the other hand if we do not maintain an unbending will to resist, our independence will be lost, and historians of the future will hold us up to humiliation for a hundred generations to come."

The General stated that the National pact was an instrument for resisting the enemy. "For instance," he said, "we swear not to render service to the enemy or to traitors."

"Should the time come when we are coerced at gun-point to do them service, then we know that we prefer death to the breaking of our oath. If we are at all times ready to sacrifice our lives then the enemy must collapse before us, and success must crown our campaign of resistance and reconstruction."

He earnestly requested the Chinese people in their entirety to endeavour to restore the ancient virtues of China and to strengthen the nation's spirit. The state and nation must come before all else and military necessity and victory must every time colour our thoughts. The people's will and strength must be concentrated in striving for peace in the midst of the present disturbed and depressed world.

He further reminded the people that there can be no resistance without reconstruction—they must, therefore, realize their past mistakes in failing to believe fully in the "San min Chu I" and must now pledge their faith and bend their efforts to the full realization of the three principles of the people.

CONFIDENCE IN FUTURE

"It is most fundamental," he added, "that the people should have confidence in the future of the nation. We must firmly believe that the new "San-Min Chu-I" state to be established after victory will be a vigorous government of the people, for the people and by the people. We must believe that it will be a thoroughly progressive state which will contribute towards the welfare of humanity and the world."

"Time is short," he concluded, "and we can no longer indulge in empty theories and empty thoughts. No time, or energy can be lost. Remembering that a strong foe faces us, and that the fate of our country hangs in the balance, the Chinese people must seek a regeneration of spirit. We must all participate in the National spiritual mobilization movement with one heart and one soul and strive for the consummation of our all-important mission."

SETTLEMENT WITH INDIA

"I believe that the greatest contribution this country could make to the peace of the world would be put through an honourable settlement with India," declared Miss Agatha Harrison at a meeting held recently in London.

Miss Harrison continued: "We stand before the public opinion of the world to implement what we are saying about the principle of self-determination. It seems to me useless to talk about democracy and freedom and to deny them to a great country which is demanding that freedom.

"We have spent seven years discussing this new constitution for India and the average man's opinion is that it is the best that can be done, it is true that provincial self-government has been at work for two years and even people who are dissatisfied think that it has been able to get certain things done. There is, however, the ever-shadowing problem of federation. The Indian people dislike the present federal scheme. They object because the scheme unites the people elected by British India with those of the states ruled by the princes. Some one has called it an "unholy wedlock."

Another objection is that under the federal scheme foreign policy will not be under the control of the federal legislature. When India looks round and sees the turmoil of the world it is galling to the country to know that in its new federal centre she will have the control of her foreign policy.

"The whole question of federation has become a live issue because the answer of the princes is now before the country. Supposing that the princes come in, what are we going to do in the face of this sullen hostility? I would like to see immediate consultation with the people concerned, so as to find what would make federation acceptable to them. We may have to be prepared to threw aside this scheme and work out something more in line with their aspirations. There is no short way out, but I do not believe it is beyond the wisdom and statesmanship of India and people here to come to some settlement on the basis of their right of self-determination.

"Lastly, the contribution which a free India can make to the tired thinking of the world in regard to the question of war is immeasurable. It cuts at the root of the question of empire. What greater thing could be given to the world than to say that we are willing to part with power? Mr Leonard Barnes says in his recent book that the freeing of India might well mean the liquidation of half the empires of the world the day after.

WORLD QUESTIONS.

"I was conscious of the attention of India on world questions. I found wherever I went among the leaders and the rank-and-file in the villages and intense interest in the world is going, about Spain and China. I was impressed by the fact that inspite of the international difficulties there was an overwhelming desire to play a part in the world's life.

"While speaking on the contribution of India I cannot and without referring to that overpowering figure, Mr. Gandhi and his undying faith in the power of non-violence. Those who have come in contact with him are struck by the fact that here and now is a new and untried way to which the world needs to listen."

—*Miss Agatha Harrison's Speech in London.*

CHAPTER V.

Condensation and Precision in Writing.

In precis writing, it is vitally important to condense and not merely repeat. To put a passage lucidly and succinctly in your own words is an art that can only come by practice and a certain amount of special study. It means you must have a wide and flexible vocabulary.

In the last analysis, a vocabulary cannot be learnt or acquired in a mechanical way, by merely learning lists of words. To have an effortless command of the language, you must read widely—not only the classics, which have their place, but, more particularly modern writers, essayists and *newspapers*. Very few students, particularly girl students, realise the tremendous amount of good the daily reading of the newspaper can do to one's English, and incidentally to one's intelligence.

What do you find in the morning paper ? News, the world in its manifold aspects, politics, economics international affairs, literature, cultural news. Pictures and cartoons stimulate your interest in the world around you. The English of the newspaper is terse, to the point, modern. The daily reading of the newspaper gets that clear modern English imprinted instinctively in your brain.

If your English is particularly weak and you lack confidence, have you tried reading the newspaper aloud to yourself in an empty room ? A few paragraphs a day read out loud to yourself, carefully, slowly and with attention to pronunciation, will give you new confidence in your powers and will help you to remember idioms and phrases.

When you come to write a precis, or to paraphrase, you will require a number of words that are out of the ordinary use. In the examination, there will be no dictionary to consult ; you will have to rely on your mental stock. How much better it is to build up your own unconscious treasury of words by reading the newspaper carefully day by day than by getting into a panic and trying to *memorise* words from lists ! The newspaper will of itself increase your general knowledge too – painlessly as it were !

Here are a few questions at random. Can you answer them ? If you can't you had better start reading the newspapers from today and make good your deficiencies. There is nothing in this list of questions which should be beyond the powers of even an intelligent F.A. Student.

1. Who, or what body of men, rules

(*a*) Germany	(*e*) United States of America
(*b*) Italy	(*f*) Sweden
(*c*) Russia	(*g*) Japan
(*d*) Austria	(*i*) Australia ?

2. What do the following stand for ?
   U.S.S.R. U.S.A., I.R.A.

3. What are (*a*) the Reichstag (*b*) U. Boat (*c*) Ghetto (*d*) Maginot Line (*e*) Lubin

It is as well to remember that, while very unusual or archaic words are out of place, long words are often in themselves condensations of whole ideas.

For example let us take the word " iconoclast ". It means literally " a breaker of idols " or more idiomatically, " a breaker of conventions ", a " shatterer of established beliefs and ideas ". If, therefore, you have a precis to do on the famous dramatist George Bernard Shaw which says : " In his youth Shaw was a challenger and shatterer of established conventions and beliefs and he is the same

even today, you can render it pithily as follows :—" Shaw has been an iconoclast all his life."

There are hundreds of examples that could be given. For " all flowers have a short life", we can put " all flowers are ephemeral " ; for " cholera was always there all the year round " you can say " cholera was endemic." For " she could never make up her mind," you can put " she always vacillated"......and so on.

To help you and to stimulate your thought on these lines we have formulated this list. Go through it with a dictionary and learn the meanings of these words. You will not be able to memorise them all, but if you once know the meaning of them you will be able to recognise them whenever you meet them......perhaps in your daily reading of the newspaper which will keep them fresh in your mind.

abatement
aborigines
ambiguity
anomaly
antecedent
arrogate
assimilation
attenuated
autocrat
cacophony
canvassing
circumlocution
concatenation
concession
coerce
confederate
congenital
cognizance
constituent
consummate (verb)
contiguous
contumacy
cosmopolitan
debasement
defamation
defendant
deviate
digress
disruption
divagation
diverge
efficacious
embarrassment
empiricist
endemic
ephemeral
expedient
extraneous
gregarious
gyration
harange
hereditary
hierarchy.
homogeneous
idiocyncrasy
immune
immutable
imperceptible
inanimate
incorporate
indemnity
indictment
ingenuous
innovation
irrigate
instinct
intuition
invalidate
inveigh
inveterate
judicial
loquacious
machination
migratory
misdemeanour
mutual
Naturalize
nullify
oligarchy
peculation
perpetuate
perquisite
permeate
perspicacity
perspicuity
pioneer
precentor
precursor
premonitory
presage
primitive
pureile
pusillantimity
reciprocate
reminiscence
rudiments
sanguinary
scion
secede
seriatim
simultaneous
somnambulist
subterfuge
supersede
symmetry
titular
tradition
transient
undulatory
vacillate
venal
venial
verbose
vernacular
vicissitudes

accentuate
deprecate
deteriorate
impersonate
incriminate
interpolate
retaliate
vindicate
neutralise
expostulate
deviate
minimise
oscillate
mediate
colonise
stabilise
disparage
rectify
naturalise
mishandle
fructify
improvise
miscalculate
compatriot
importunity
subterfuge
dupe (n)
unanimity
travesty
deputy
abortive
credulous
credible
exhaustive
precarious
practicable
inquisitive
presumptuous
adroit
nugatory
intransient
laborious
illusory
persistent
trivial
implore
urge
persuade
dissuade
suggest

appropriate
assimilate
dominate
fulminate
extricate
repudiate
prevaricate
vacillate
desecrate
confiscate
synchronise
miscalculate
frustrate
ostracise
resuscitate
disabuse
verify
victimise
distort
mollify
paralyse
miscarry
villify
integrity
autonomy
devotee
versatility
imputation
impostor
magnanimity
ambiguous
feasible
evasive
solicitous
plausible
repressive
zealous
impressionable
premptory
latent
automatic
dilatory
consistent
stoical
migratory
disagree
plead
deny
dissent
interrupt

alleviate
devastate
expatriate
exaggerate
invalidate
obviate
remonstrate
concentrate
commiserate
subsidise
intimidate
equivocate
demoralise
reciprocate
reinstate
ratify
temporise
disorganise
amplify
deputise
misdirect
stultify
immunity
boycott
nominee
eccentricity
stalemate
arbitratory
indignity
ruse
accessible
coercive
indigenous
eligible
lucrative
scrupulous
inevitable
refractory
inconsequent
sanguine
retaliatory
truculent
perverse
contributory
improvident
acknowledge
provoke
persist
entreaty
proposal

aggravate
elucidate
elaborate
inaugurate
instigate
necessitate
stipulate
actuate
jeopardise
expurgate
emancipate
harmonise
overestimate
palliate
scandalise
rationalise
dismantle
pacify
acclimatise
misconstrue
indemnify
sterilise
prestige
connoisseur
indignity
deadlock
accomplice
liability
collusion
culprit
aggressive
capricious
edible
impulsive
pretentious
irretrievable
effusive
coherent
morbid
obligatory
complacent
serene
incriminatory
imminent
erratic
compromise
grudging
reluctant
indignant

remind	protest	assurance	solicitude
acquiesce	retract	advance	indifferent
expostulate	concede	retort	vehement
concur	stipulate	undertaking	

If you use long words, however, be sure you are using them correctly. Many words are like one another, or have similar makings,—be careful, do not mix them up.

Here is another list to help you.

CAN YOU USE THESE WORDS CORRECTLY ?

Ability ; means power to do, accomplish.

Capacity ; means power to receive or contain.

Thus ability to teach ; capacity to learn.

Vocation ; means business, profession, or calling.

Avocation ; means some employment pursued on the side, apart from one's regular business.

Impute ; means to charge, accuse, *e. g.*, to *impute* wrong motives.

Ascribe ; means to attribute, refer to a cause, usually in a good sense ; *e. g.*, to *ascribe* highest excellence.

Hear ; means to become conscious of sound, distinguish sound.

Listen ; means to endeavour to distinguish sound, try to hear.

We may hear without listening, as words suddenly spoken in an adjoining room ; we may listen without hearing, as to a distant speaker.

Transpire ; means to come to light, to be disclosed, to become known.

Occur ; means to happen, to take place, to come about, to arise.

Alone; means by itself, singly, apart, individual, solitary.

Only; means merely, barely, wholly, exclusively, save or except.

Facilitate; means to make easy of accomplishment, lighten, simplify.

Expedite; means to make speedy of accomplishment, hastens, quicken. *e. g.*, To *facilitate* supply, *expedite* delivery.

Mutual; means common, shared alike, strictly by two persons only. *e. g.*, My wife and I have a mutual liking of dogs.

Reciprocal; means interchangeable, alternate, given and received. *e.g.*, The *Shagun* system is based on reciprocal benefit.

Apprehend; means to get hold of with the mind, perceive.

Comprehend; means to take into the mind, understand fully.

Any one may apprehend life ; no one can comprehend it.

Learn; means to receive or acquire knowledge.

Teach; means to impart knowledge or give instruction.

Affect; means to move emotionally ; usually used as an indirect verb.

"He was affected by the sad sight."

Effect; means to bring about, to succeed in doing something.

" He effected a compromise between the litigators."

More "Pairs of Words" for differentiation.

Amateur	and	novice	Incontinently	and	immediately
aware	,,	conscious	informed	,,	instructed
perceive	,,	conceive	Judicious	,,	Judicial
certain	,,	sure	like	,,	love
comprised	,,	composed	mindful	,,	considerate
deprecate	,,	depreciate	mutually	,,	commonly
attempt	,,	endeavour	ought	,,	should
especial	,,	special	polite	,,	kind
expect	,,	anticipate	promise	,,	assure
finish	,,	complete	reply	,,	answer
help	,,	assist	skilled	,,	skilful
individual	,,	person	testimony	,,	evidence
			beautiful	,,	handsome.

VERBS.

Verbs are very important in Precis. They can give power to your phrases. Do you know all these ?

Affect, move, impress, animate, inspire, stimulate, inspirit arouse.
Please, divert, entertain, amuse, disport, treat, charm, enchant
Reward, compensate, indemnify, atone, satisfy, acknowledge, repay.
Tumble, stagger, totter, throb, pulsate, jump, shake, toss, jolt.
Shine, glitter, flash, blaze, dazzle, radiate, flare, gleam, glow.
Experiment, essay, try, prove, verify, test, touch, practise.
Conceive, comprehend, realize, understand, discern, feel.
Deceive, swindle, victimize, mystify, cheat, defraud, overreach.
Inflate, enlarge, dilate, diffuse, descant, amplify, expand.
Talk, converse, parley, chat, gossip, tattle, prate, confer.
Pervert, demoralize, embitter, aggravate, mutilate, deface, warp.
Do, perform, execute, achieve, commit, prosecute, perpetate, inflict.
Dissuade, remonstrate, expostulate, deter, deprecate, hinder.
Redress, restore, correct, repair, recoup, reproduce, reorganize.
Breathe, respire, recover, freshen, renew, recruit, regain, revive.
Defend, shield, entrench, repel, maintain, parry, protect, guard.
Conquer, defeat, vanquish, overcome, circumvent, elude, baffle.
Cheer, enliven, elate, exhilarate, gladden, animate, delight.
Refuse, reject, deny, decline, begrudge, withold, resist, disclaim.
Admire, astonish, amaze, astound, dumfound, startle, stupefy.
Drawl, linger, loiter, saunter, lag, falter, plod, trudge.
Jostle, hustle, strike, knock, hit, tap, rap, slap, dab, beat.
Remove, elicit, evolve, extricate, eliminate, extripate, uproot.
Murmur, babble, gurgle, sputter, spurt, regurgitate, splash, swash.
Inflame, singe, bake, scorch, incinerate, corrode, cauterize, burn.
Promote, cultivate, enhance, invigorate, foster, strengthen, enrich.
Manage, govern, prescribe, regulate, overlook, administer, control.
Dispute, quarrel, litigate, deny, squabble, contend, controvert.
Bespeak, appoint, accredit, engage, install, induct, empower.
Plead, supplicate, implore, adjure, entreat, beseech, solicit.
Extenuate, palliate, soften, apologize, exonerate, justify.
Add, subjoin, append, annex, affix, re-enforce, augment, ingraft.
Produce, perform, operate, construct, weave, forge, raise, build.
Rotate, roll, revolve, spin, turn, whirl, twirl, furl, trundle.
Moisten, dilute, immerse, submerge, plunge, inundate, lacerate.
Examine, calculate, fathom, scrutinize, analyze, dissect, parse.
Advise, suggest, recommend, prescribe, exhort, persuade, enforce.

Obstruct, impede, embarrass, preclude, inhibit, traverse.
Liberate, emancipate, deliver, absolve, extricate, unloose.
Be, become, appear, seem, look, feel, remain, continue.

ADJECTIVES.

They are essential too !

Harmonious, becoming, commensurate, partinent, felicitous, germane.
Hostile, repugnant, incompatible, incongruous, inapt, unsuited.
Noble, precious, mighty, manly, extraordinary, supreme.
Immense, vast, enormous, excessive, prodigious, incredible.
Confused, deranged, disorderly, desultory, anomalous, promiscuous.
Incipient, inchoate, embryonic, primeval, rudimental, initiatory.
Continuous, gradual, progressive, consecutive, immediate, unbroken.
Specific, original, private, respective, definite, special, peculiar.
Typical, normal, formal, rigid, strict, uncompromising, positive.
Profuse, manifold, multitudinous, populous, peopled, crowded.
Potent, cogent, valid, efficient, adequate, efficacious, competent.
Fragile, flimsy, frail, drooping, rickety, shattered, decrepit.
Violent, vehement, boisterous, impetuous, turbulent, frenzied.
Large, massive, capacious, comprehensive, mighty, magnificent.
Convoluted, twisted, serpentine, sigmidal, vermicular, tortuous.
Gnarled, uneven, scraggy, rough, rugged, shaggy, unpolished.
Shifting, mercurial, restless, nomadic, erratic, changeable, moving.
Agitated, tremulous, convulsive, oscillating, undulatory, vibratory.
Tenacious, tough, resisting, gristly, cartilaginous, coriaceous.
Fluent, flowing, streamy, effervescent, foamy, frothy.
Unctuous, sebaceous, waxy, slippery, saponaceous, oleaginous.
Melodious, musical, tuneful, dulcet, silvery, euphonious.
White, chalky, creamy, pearly, mellow, niveous, colored, milky.
Inattentive, listless, thoughtless, careless, indifferent.
Unqualified, absolute, positive, definite, unequivocal, categorical.
Vague, ambiguous, confused, paradoxical, problematical, precarious.
Sophistical, specious, plausible, evasive, irrelevant, illogical.
Exact, accurate, precise, correct, scrupulous, unerring, particular.
Erroneous, untrue, fallacious, false, controvertible, delusive.
Sapient, sagacious, discerning, perspicacious, shrewd, astute.
Obscure, nebulous, mystic, occult, recondite, inexplicable, abstruse.
Ironical, parablic, allegorical, colloquial, figurative, typical.
Emphatic, positive, confident, trenchant, dogmatic, peremptory.

Truthful, unaffected, trustworthy, sincere conscientious, veracious.
Laconic, pithy, compact, succint, epigrammatic, terse, brief.
Ornate, florid, sonorous, turgid, sententious, rhetorical, pedantic.
Obstinate, tenacious, stubborn, obdurate, wilful, bigoted, yielding.
Copious, abundant, ample, plentiful, luxuriant, fertile, sufficient.
Redundant, exuberant, inordinate, excessive, superfluous.
Useless, futile, unavailing, inadequate, ineffectual, worthless.
Malignant, deleterious, mischievous, injurious, detrimental, baneful.
Defensible, tenable, invulnerable, impregnable, inexpugnable.
Languid, indolent, slothful, remiss, dilatory, leaden.
Industrious, assiduous, diligent, sedulous, enterprising, resolute.
Eager, strenuous, zealous, expeditious, alert, smart, ready, prompt.
Clever, able, ingenious, capable, qualified, skilled, gifted.
Charming, rapturous, heartfelt, thrilling, ecstatic, beatific.
Witty, jocular, facetious, jocose, whimsical, humorous, playful.
Sanguine, buoyant, enthusiastic, elated, hopeful, cheering.
Supercilious, imperious, overweening, stately, dignified, proud.
Splendid, magnificent, sumptuous, pretentious, ostentatious.

ADVERBS.

Wholly, completely, outright, totally, altogether, quite, fully.
Early, soon, anon, betimes, suddenly, immediately, briefly.
Previously, earlier, already, yet, thereafter, subsequently, next.
Latterly, formerly, yesterday, once, instantly, lately, hitherto.
Speedily, quickly, shortly, presently, summarily, forthwith, apace.
Obliquely, onward, forth, whence, thence, hence, visibly, darkly.
Seemingly, apparently, ostensibly, inadvertently, relatively.
Probably, certainly, consequently, precisely, truly, assuredly.
Doubtless, unquestionably, exactly, verily, indeed, actually.
Unexpectedly, abruptly, manifestly, no, not, nay, negatively.
Diffusely, orally, trippingly, glibly, necessarily, willingly.
Resolutely, seriously, earnestly, manfully, obstinately, neither.
Deliberately, advisedly, intentionally, habitually, uniformly.
Purposely, knowingly, pointedly, studiously, innocently.
Sufficiently, amply, materially, slightly, somewhat, rather.
Uselessly, conveniently, badly, beneficially, perfectly, neatly.
Actively, skilfully, artistically, easily, smoothly, hardly.
Defensively, successfully, prosperously, severely, obediently.
Faithfully, sparingly, heartily, devoutly, insensibly, painfully.
Cheerfully, hopefully, wonderfully, fearfully, humbly, quietly.
Courteously, angrily, duly, contemptuously, dishonestly, sinfully.
Yes, yea, verily, ever, forever, why, well, whenever.

Virtuously, legally, pertinently, incidentally, parenthetically.
Reciprocally, identically, contrarily, uniformly, exceptionally.
Differently extemporaneously, casually, favorably, satisfactorily.
Professionally, thoroughly, irresolutely, unwillingly, grudgingly.
Purposely, deliberately, voluntarily, diffusely, concisely.
Falsely, unfeignedly, affirmatively, publicly, manifestly, namely.
Ignorantly, assuredly, gingerly, musically, harmoniously, vocally.
Prettily, bitterly, coldly, comfortably, insensibly, feebly.
Lightly, buoyantly, briskly, unconsciously, slowly, leisurely.
Gradually, swiftly, continuously, deeply, internally, externally
Centrally, sidewise, vertically, horizontally, superficially.
Awhile, abroad, asunder, yonder, farther, further, beyond, apart.
Here, there, hither, thither, whither, whence, where, everywhere, anywhere, nowhere.
Violently, frugally, foolishly, indelibly, opportunely, fitfully.
Simultaneously, instantly, chronologically, grammatically.
Temporarily, hourly, impartially, infinitely, never, thirdly.
Singly, simply, presumably, generally, specially, severally.
Respectively, similarly, skippingly, gradually, materially.
Methodically, systematically, totally, separately, jointly.
Intimately, additionally, furthermore, moreover, likewise, also.
Essentially, purely, fundamentally, extremely, immeasurably.
Incomparably, superlatively, astonishingly, singularly, inordinately.
Enormously, remarkably, curiously, uncommonly, mainly, chiefly.
Grossly, sorely, piteously, grievously, miserably, lamentably.
Frightfully, shockingly, horribly, wofully, intensely, seriously.
Exquisitely, shabbily, slightly, discordantly, unequally, pertinently.

SYNONYMS.

You often need "**synonyms**"—words of your own to replace the words of the writer. Have you ever realised how many synonyms here are for common words? Here are two examples:—

Abscond.

Bolt	hide	slip away
Conceal-oneself	leave	steal away
Decamp	retire	steal off
Depart	retreat	take oneself off
Disappear	runaway	withdraw
Flee	run off	

Beautiful.

Attractive	charming	exquisite	handsome
Beauteous	comely	fair	lovely
Bewitching	delightful	fine	picturesque
Blooming	elegant	graceful	pretty
bonny			

and again look at these synonyms—

Reconcile, placate, conciliate.
Assail, charge, impungn.
Prosper, thrive, flourish.
Conquer, vanquish, defeat.
Forestall, engross, monopolize.
Entertain, honour, welcome.
Purloin, pilfer, filch.
Domineer, browbeat, intimidate.
Commend, praise, compliment.
Base, cowardly, hideous.
Confirm, ratify, corroborate.
Extenuate, soften, palliate.
Distort, exaggerate, caricature.
Scrutinize, overhaul, revise.
Accomplish, consummate, achieve.
Splendid, brilliant, glorious.
Pure, chaste, classical.
Awkward, stubborn, intractable.
Deferential, decorous, reverential.
Worthy, deserving, meritorious.
Nice, correct, punctilious.
Tenacious, strong, resisting.
Gibe, mock, taunt, jeer.
Bleak, piercing, biting.
Staunch, vigorous, robust.
Adroit, skilful, dexterous.
Overjoyed, entranced, captivated.
Sane, rational, reasonable.
Combative, bellicose, belligerent.
Buoyant, exultant, enthusiastic.
Perpetually, continually, incessantly.
Ostensibly, apparently, seemingly.
Slowly, gradually, leisurely.
Habitually, usually, generally.
Since, therefore, hence.
Willingly, freely, graciously.
Amply, sufficiently, abundantly.
Literally, faithfully, exactly.

Wittingly, knowingly, designedly.
Cheerfully, happily, smilingly.
Wonderfully, surprisingly, amazingly.
Imperiously, disdainfully, superciliously.
Auspiciously, propitiously, providentially.
Quickly, hastily, suddenly.
Wild, confused, and dizzy.

Finally, here are a number of short examples on which you can practice the art of precision and condensation :—

1. "It will thus be seen that when we put our whole strength into the accomplishment of any object, all difficulties vanish and the impossible becomes possible. But this cannot be the outcome of easy complacency. For many years a single man had to bear the brunt of opposition of the whole of the scientific world, and after years of drudgery and many failures success came to me at last." *Jagdish Chandra Bose.*

2. The first objects that assume a distinct presence before me, as I look far back, into the blank of my infancy, are my mother with her pretty hair and youthful shape, and Peggotty, with no shape at all, and eyes so dark that they seem to darken their whole neighbourhood in her face, and cheeks and arms so hard and red that I wondered the birds didn't peck her in preference to apples. *Charles Dickens.*

3. Maggie loved to linger in the great spaces of the mill and often came out with her black hair powdered to a soft whiteness that made her dark eyes flash out with new fire. The resolute din, the unresting motion of the great stones, giving her a dim delicious awe as at the presence of an uncontrollable force,—the meal forever pouring, pouring—the fine white powder softening all surfaces and making the very spider-nets look like a fancy lace-work—the sweet pure scent of the meal, all helped to make Maggie feel that the mill was a little world apart from her outside everyday life.

George Elliot.

4. In realising this unity of life, is our final sense of mystery deepened or lessened ? Is our sense of wonder diminished when we realise in the infinite expanse of life that is silent and voiceless, the foreshadowing of more wonderful complexities ? Is it not rather that science evokes in us a deeper sense of awe ? Does not each of her new advances gain for us, a step in that stairway of rock which all must climb who desire to look from the mountain tops of the spirit upon the promised land of truth ? *S. Jagdish Chandra Bose.*

5. The greatness of a country is not a material thing but a moral and spiritual quality. We appreciate it through a study of the national literature and art. These represent the highest point of the nation's consciousness, its greatest powers and most delicate sensibility. *S. Radha Krishan.*

6. Whilst surveying the history of the world generally, we find that the first impetus was given to Art by religion. Most ancient religions arose and grew out of Nature-worship. The powers of Nature supposed to exist behind natural phenomena had to be honoured in order to obtain their favours. The principal means of honouring were sacrifice and ritual, worship and offerings. To these, we may trace the origin of so many of our fine arts. *P. N. Dubash.*

CHAPTER VI.

Punctuation and Paragraphs in Precis-Writing.

You have two unseen helpers in writing a precis Mr. Paragraph and Mrs. Punctuation. Sometimes when you *have* to cut down your rough draft by a couple more words, they come to your aid. Do not despise the help that they can give.

A precis should be written in perfect English, and there is no excuse for careless punctuation, and a meandering narrative. You would not dream of writing an essay without paragraphs. In the case of a precis, you can follow the same rule as in essay writing "**One thought, one paragraph**".

It follows therefore that when there is a single thought to be brought out, it is unnecessary to make a paragraph. When however, as in advanced precis, the number of thoughts is more, then take advantage of the use of paragraphs to give added clarity to your work.

Before going any further, let us analyse what punctuation is and then we shall see in what way it can be of use.

PUNCTUATION

Punctuation has very few rules, and depends a great deal upon such imponderables as fashion and personal taste. While it is true to say that there are specific times when a full-stop is called for, or a comma, or a colon, it must also be remarked that we can often modify the construction of a sentence according to our personal preference, substituting a semi-colon for a full-stop, or vice versa.

It is also true to say that modern writers use punctuation much less than the leading literary figures of the last century. The modern tendency is for shorter, less complicated sentences, with far fewer commas.

In the precis, however, where we are working under certain limiting conditions of length, we can often find good use for punctuation to help us out of difficulties.

For instance, take "Your work is valuable——beyond price". The dash here saves us two words, as the alternative is: "Your work is valuable. *It is* beyond price." Or again, "I love precious stones: diamonds, sapphires, rubies" which comes instead of "I love precious stones, *such as* diamonds sapphires, rubies."

The **comma** is the smallest divison of a sentence. It is most commonly used to divide a series of words or phrases modifying the same word.

e. g. It is a fine, bright, sunny day. She is beautiful, full of grace, and endowed with rare intelligence.

It is also used to divide phrases which are in apposition :—

"Florence Nightingale, pioneer of English nursing, lived to a ripe old age."

Sometimes, too, it is used instead of brackets to divide off a parenthetical phrase :—

"The Minister, to tell the truth, does not know what he is talking about".

Another useful use of the comma is to show the omission of a word, and this can be very useful in precis-writing :

e. g. Isolation makes us thoughtful; leisure, cultured; society, witty; illness, careful; and wealth, forgetful of the poor".

Finally (I will not go into many other uses which do not frequently concern us) the comma is used to mark off adverbs and phrases that break the continuity of our thought; "I consider, moreover, that you are being dishonest" or "Under the circumstances, I shall be forced to dismiss you".

The **semi-colon** denotes a longer pause than the comma, and must therefore be used with special care.

Usually it is used to divide off two phrases in opposition, such as—

" Birth is the beginning of life ; death is the end of life".

Sometimes whole sentences are divided in this way. " The colleges are full of students ; the Universities are *meccas* for those who love learning ; technical schools attract those who seek knowledge and manual skill".

The **colon** is even more " important " in that it is a longer pause still.

It can save you a word or two in many cases. One of the common uses of the colon is as a substitute for " *i. e.*", or " such as ". " India has many places of pilgrimage : Hardwar, Puri, and Amarnath".

Sometimes the colon is put before a summarising in a phrase of the whole sentence !

" Airplanes raining destruction and poison gas, guns spitting forth death, tanks on their deadly-errand: the world my friends, is in chaos".

The **full-stop** marks the end of a sentence or the end of a connected thought. It is useful and its uses are generally understood. It can also be used after abbreviations, such B.A.; U.S.A.; Mr. P. Lal etc.

Among other points less frequently used are the *exclamation*, to denote emphasis and feeling (O ! It is raining!); the *question mark* to denote a question (Where are you going ? What for?) and *brackets* (*parenthesis*) which divide off a phrase which would otherwise disconnect the sentence. " Mr. Dass (who was not known to me before) opened the exhibition with a few well-chosen words " is an example.

Then there is the **apostrophe**——" Can't I go too, mother ? " and **quotation marks** to mark a conversation, or the name of a paper (" The Times ", London), or a quotation " Blessed are the merciful ".

Another point is the **hyphen**, to join two syllables or words that cannot be separated : " He was an ill-mannered

boy" or "She was vigorous and high-spirited." The hyphen is usually shorter in length than the **dash,** which has grown rapidly in popularity in recent years.

The dash has many uses. It can denote a long pause. "Take your time—think deeply." It can indicate that someone has interrupted a speaker: "Won't you—". "No. I'd rather not, thank you". It can take the place of the bracket or parenthesis, or can show that an ommission has been made. "Mr. L—entered the witness box".

Be careful how you use the dash. It can be modern and effective, but it is very much mis-used, and often shows careless construction of sentences.

Punctuation, remember, is not an ornament or a decoration or a way to impress people with your superior learning. It is, briefly, a means to order and neatness. Just as you must regard every word in your precis as a jewel, indispensible and full of meaning, so you must use your punctuation marks with caution, for then they will be doubly effective.

Use of Paragraphs.

Paragraphs, too, should be used with discrimination. A paragraph which is unnecessary may disturb a thought in the middle, and lead to jerkiness and disunity in a precis.

On the other hand, it can lead to much greater clarity, particularly when the thoughts are many and need to be differentiated.

For example, look at Precis Number Seven in Chapter Nine: "Some Model Precis, with solutions". Next there is a complicated little precis from the work of Sir James Jeans, the famous scientist. In it, there are two distinct thoughts.

The first thought speaks of man's different interpretations of the Universe; the second, of man's attempt to get into contact with beings on Mars. The final precis, you will remember, read like this:

" Man, from the earliest times, has tried to find an explanation of the universe; at first, he believed in a personal God, and later he wanted to explain it by engineering. The modern attempt to explain nature by means of mathematics has been more successful than these two.

Fifty years ago, some people wishing to communicate with Mars decided that the best way was to light bonfires in the Sahara, in the shape of Pythagoras' theorem, to show the Martians that there were thinking beings on earth. We can also see the principles of mathematics in the universe around us, and postulate a thinking brain behind it".

No one will deny that the paragraph has materially helped us in making a complicated thought much clearer and without the use of extra words.

In longer precis, such as are given in the Civil Service and other competetive examinations, paragraphs are of primary importance.

Paragraphs must also be used whenever there are conversations to report, or evidence to summarise. For example, a conversation would be reported something like this—

" Miss Savitri said that, in her opinion, higher education for women was a mistake, and that etc. etc.

Miss Maya Devi replied that, if it were not for higher education, women would for ever be slaves of the kitchen etc. etc."

In brief, Punctuation and Paragraphs should be used—and not mis-used.

CHAPTER VII

Things to Avoid When Making a Precis.

1. Do not give your own opinions.

A Precis is a summarisation of the ideas and thoughts of another person. You are only the spectator, the reporter. However much you may be tempted to express your own opinion, to call a thing good or bad, refrain from doing it. You are the scientist, labelling, collecting, docketing.

Personal likes and dislikes have no place in a precis. Selection must be made, as we have said before, purely from the point of view of importance.

2. Do not omit short words.

You are writing a precis—not a telegram. "And", "the", and "a" may seem relatively unimportant to you, but they are part of the English language, and, if you leave them out. you are writing incorrect English. You must never, for the sake of brevity, violate the rules of grammar, or make your summary cryptic.

Another common mistake is to leave out pronouns: "We enjoyed very much" instead of "we enjoyed *ourselves* very much". This phrase has become so common in India that it looks almost pedantic to use the correct phrase "we enjoyed ourselves very much"!

3. Do not mis-spell proper names.

This is a fault much commoner than would be imagined. Nearly every precis has got an unusual proper name to be mentioned—the name of a writer, or a speaker to be mentioned at the beginning, or of a town or book in the course of the precis.

Don't give yourself away as a careless student by leaving out a letter here, or changing another there. It

causes petty annoyance to the examiner—and for nothing.

4. Do not use bad words.

There are many varieties of bad words. Some words are too unusual or pedantic. Others are too technical. Keep off foreign words, and, of course, slang. Slang is insidious : it creeps into our daily conversation and we find it difficult to keep out of literary work. In the course of ages, slang often becomes respectable. For example, many of Shakespeare's slang expressions have now become accepted English.

But your modern slang is not likely to be respectable for a good many years yet......so leave it out.

Since your precis depends vitally on every single word, a loose word here or there will spoil the appearance of even the best summary.

5. Do not mix tenses.

This is another point of grammar, but it is necessary to mention it because it always assumes importance when there is any indirect speech to be written. It is very easy to slip when turning a whole passage into indirect speech, and to leave some of the verbs in the present tense.

> " India, though vast and full of different types of people, is one country " said Prof. Mukherjee.

would be in indirect speech

> Prof. Mukherjee said that, in his opinion, India, although vast and full of a variety of types, *was* one country.

How many students would make the mistake of writing

> Prof. Mukherjee said that, in his opinion, India, although vast and full of a variety of types, *is* one country.

Are you one of them ? If so, take care of your tenses.

6. Do not be ambiguous.

Never forget, when you are writing a precis, that the examiner is not supposed to know anything of the passage except what you write. Therefore make everything quite

clear—who is speaking, if possible where he is speaking, to whom he is speaking, etc, etc.

Sometimes you can avoid ambiguity by using brackets. Let us take an example from one of our Model Precis. "When Theuth went to see King Thamus, he said........." This would be much clearer if we wrote it like this: "When Theuth wen to see King Thamus, he(Theuth) said."

Never refuse to "he" or "they" or "it", unless it is perfectly clear in your own *precis* to what they refer.

7. Do not write badly or make alterations.

A neat precis disposes the examiner in your favour. Do not smudge, make blots, or alter and cross out in your final "fair copy". Always do your rough work on the left hand page of the examination book (if you are competing in an examination) and neatly cross it out afterwards. If you are doing a home task, use scrap paper for the rough draft, and then copy the precis out neatly and in your best handwriting.

It is a small matter. But put yourself in the place of an examiner marking literally hundreds of papers. Would not you be grateful for clarity and neatness? And would not you resent a slovenly, careless-looking precis, however cleverly it was done?

CHAPTER VIII

Precis and the Art of Writing.

Among the laws of precis writing there is one which has been stressed with great emphasis. It is that the subject must be presented in your own language. The copying of phrases is considered as harmful. Even the Board of Examiners have emphasized this in their instructions to the examinees : "the language of the original may sometimes be suitable for your purpose but it is more likely to be unsuitable" say the Civil Service Commissioners.

The importance of observing this law in its rigidity needs no further emphasis. But the student's realisation of the necessity of writing the new text "in your own language" reveals to him a serious omission in the Texts on precis-writing. He finds himself lost without further guidance as to the manner in which he can successfully tackle the difficult art of writing in your "own language," which, truly enough, is easier said than done.

Art of writing needs a careful study of the principles of composition and constant practice in their application.

A good writer develops a writing sense which helps in the discriminate use of his vocabulary and the appropriate exercise of his thought process, while he is translating ideas into words.

It is a difficult art and needs serious attention. It is the vehicle of thought and knowledge and the medium of expression for contacting the examiner. All effort spent in cultivating the power of self-expression yields rich harvest in examinations, and in the field of life.

Therefore we have considered it advisable to devote a special section to this study. In order to put your mind into contact with the ideas of the masters of the craft, we

have taken passages from the best classical writers, so that you may be benefitted directly by their observations. Every aspect of writing has come under review, and the selection has been arranged in an order which gives the student the advnatage of being guided by master minds, step by step.

This, in brief, is a short introduction to the subject designed to impress upon the student's mind the vastness of this study and the urgency of diligent application if he seriously aims at success.

What is Style ?

"Thought and speech are inseparable from each other. Matter and expression are parts of one; style is a thinking out into language. This is what I have been laying down, and this is literature; not things; not the verbal symbols of things; not, on the other hand, mere words; but thoughts expressed in language."—*John Henry Newman.*

SEVEN GOLDEN RULES OF WRITING.

1. **In the first place, give careful and earnest thought to the subject about which you propose to write.** Though at first sight this may seem to have little to do with the formation of style, the relation between the two is in reality extremely close. Before we have ourselves obtained a full, clear, and decided view of the subject, we can not hope to communicate such an impression of it to others. The habit of writing without first having distinct ideas of what we intend to say will inevitably produce a loose, confused, and slovenly style.

2. **Secondly, compose frequently.** Rules are of service, but they are not intended to take the place of practice. Nothing but exercise will give facility of composition.

3. **In the third place, compose slowly and with care.** It is to hasty and careless writing that a bad style may generally be traced. Faults are thus contracted which it will cost infinite trouble to unlearn.

Quintilian alludes to this point in the following terms. I enjoin that such as are beginning the practice of composition write slowly and with anxious deliberation. Their great object, at first, should be to write as well as possible; practice will enable them to write quickly. By degrees, matter will offer itself still more readily; words will be at hand; composition will flow; every thing, as in the arrangement of a well-ordered family, will present itself in its proper place. The sum of the whole is this; by hasty composition we shall never acquire the art of composing well; by writing well, we shall soon be able to write speedily.

4. **Fourthly, revise carefully.** Nothing is more necessary to what is written, or more important to the writer. Even the most experienced writers are apt to commit oversights, for which, revision is the only remedy. If we put aside what has been written till the expressions we have used are forgotten, and then review our work with a cool and critical eye, as if it were the performance of another, we shall discern many imperfections which at first were overlooked. This is the time for pruning away redundancies; for seeing that the parts of sentences are correctly arranged and connected by the proper particles; for observing whether the requirements of grammar are strictly complied with; and for bringing style into a consistent and effective form. Disagreeable as this labour of correction may be, all must submit to it who would attain literary distinction, or even express their thoughts with ordinary propriety and force. A little practice will soon create a critical taste, and render the work, if not pleasant, at least easy and tolerable.

5. **In the fifth place, study the style of the best authors.** Notice their peculiarities; observe what gives effect to their writings; compare one with another; and, in composing, endeavour to avoid their faults and imitate their beauties.

6. **No servile imitation is here recommended.** This is in the highest degree dangerous, generally resulting in stiffness and artificiality of manner, and a lack of self-confidence, which is fatal to success in composition. *Avoid*

adopting a favourite author's peculiar phrases or constructions. It is infinitely better, says Blair, *to have something that is our own, though of moderate beauty, than to affect to shine in borrowed ornaments, which will, at last, betray the utter poverty of our genius.* Modifying our style by assimilating to one which we particularly admire, or which the world has stamped with its approval, is quite a different thing from laying aside our own individuality entirely to adopt another's, which we have but a light chance of being able to maintain.

7. **No exercise is likely to aid us more in acquiring a good style than to translate frequently from the writings of some eminent English author into our own words**; to take, for instance, a page of Addison or Goldsmith, and having read it over until we have fully mastered the meaning, to lay aside the book and attempt to reproduce the passage from memory. A comparison of what we have written with the original will then show us in what the faults of our style consist, and how we may correct them; and among the different modes of expressing the same thought, will enable us to perceive which is the most beautiful.—*G. P. Quackenbos.*

Points of Style

Language is made use of for one of three purposes, namely, to inform, to convince, or to persuade. The first, requiring merely the talent of telling what we know, is a matter of little difficulty. The second demands reasoning. The third, besides reasoning, demands all the aid that we can obtain from the use of figures of speech, or, as they are sometimes called, figures of rhetoric, which last word means, the power of persuasion.

Whatever may be the purpose for which we use language, it seldom can happen that we do not stand in need of more than one sentence; and, therefore, others must be added. There is no precise rule; there can be no precise rule with regard to the manner of doing this. When we have said one thing we must add another and so on, until we have said all that we have to say. But we ought to take care,

and great care, that if any words in a sentence relate, in any way, to words that have gone before, we make these words correspond grammatically with those foregoing words.

Order.

The order of the matter will be, in almost all cases, that of your thoughts. Sit down to write what you have thought, and not to think what you shall write. Use the first words that occur to you, and never attempt to alter a thought, for that which has come of itself into your mind is likely to pass into that of another more readily and with more effect, than anything which you can, by reflection, invent.

Never stop to make choice of words. Put down your thought in words just as they come. Follow the order which your thought will point out, and it will push you on to get it upon the paper as quickly and as clearly as possible.

Thoughts come much faster than we can put them upon paper. They produce one another, and this order of their coming is, in almost every case, the best possible order that they can have on paper ; yet, if you have several in your mind, rising above each other in point of force, the most forcible will naturally come the last upon paper.

Mr. Lindley Murray gives rules about long sentences and short sentences, and about a due mixture of long and short, and he also gives rules about the letters that sentences should begin with and the syllables that they should end with. Such rules might be very well if we were to sing our writing ; but when the use of writing is to inform, to convince, or to persuade, what can it have to do with such rules ?

Paragraphs.

A writing, or written discourse, is generally broken into paragraphs. When a new paragraph should begin, the nature of your thoughts must tell you. The propriety of it will be pointed out to you by the difference between

the thoughts which are coming and those which have gone before. It is impossible to frame rules for regulating such divisions. When a man divides his work into parts, books, chapters, and sections, he makes the divisions according to that which the matter has taken in his mind; and when he comes to write, he has no other guide for the distribution of his matter into sentences and paragraphs.

Never write about any matter that you do not well understand. If you clearly understand all about your matter you will never want thoughts, and thoughts instantly become words.

Too many words.

One of the greatest of all faults in writing and in speaking is this—the using of many words to say little. In order to guard yourself against this fault, inquire what is the substance or amount of what you have said. Take a long speech of some talking lord, and put down upon paper what the amount of it is? You will mostly find that the amount is very small; but, at any rate, when you get it, you will then be able to examine it, and to tell what it is worth. A very few examinations of this sort will so frighten you that you will be forever after upon your guard against talking a great deal and saying little.

Figurative Language.

Figurative language is very fine when properly employed, but figures of rhetoric are edge tools and the two-edge tools too. Take care how you touch them. They are called figures, because they represent other things than the words in their literal meaning stand for. For instance, the tyrants oppress and starve the people. The people would live amidst abundance, if those cormorants did not devour the fruit of their labour. I shall only observe to you upon this subject, that if you use figures of rhetoric, you ought to take care that they do not make nonsense of what you say, nor excite the ridicule of those to whom you write. Mr. Murray, in an address to his students, tells them that he is about to offer them some advice with regard to " their future walks in the paths

of literature." Now, though a man may take a walk along a path, a walk means also the ground laid out in a certain shape, and such a walk is wider than a path. He, in another part of this address, tells them, that they are in "the morning of life, and that is the season for exertion." The morning, my dear James, is not a season. The year indeed, has seasons, but the day has none. If he had said the spring of life, then he might have added the season of exertion. I told you they were edge-tools. Beware of them!—*William Cobbett.*

Technical Discussion of Style

(Only for Advanced Students)

Let excellence of style be defined to consist in its being clear (a sign of this is this, that the diction, unless it make the sentiment clear, will not affect its purpose); and neither low, nor above the dignity of the subject, but in good taste; for the style of poetry, indeed, is not low, yet it is not becoming in prose.

Of nouns and verbs, those which are in general use produce the effect of clearness; to prevent its being low, and to give it ornament, there are other nouns which have been mentioned in the "poetics," for a departure from ordinary acceptations, causes it to appear more dignified, for **men are affected in respect of style in the very same way as they are toward foreigners and citizens**. On which account you should give your phrase a foreign air, for men are admirers of things out of the way, and what is an object of admiration is pleasant. Now in the case of metrical compositions, there are many things which produce this effect and they are very becoming, because both the subject and the person stand more apart (from ordinary life) In prose, however, these helps are much fewer, for the subject is less exalted since even in that art were a slave or a mere youth, or anyone in fact, in speaking of mere trifles to express himself in terms of studied ornament, it would be rather unbecoming but there too (as in poetry) the rule of good taste is that your style be lowered or raised according to the subject. On which account we must escape observation in doing this, and not appear to

speak in a studied manner, but naturally, for the one is of a tendency to persuade, the other is the very reverse ; because people put themselves, on their guard, as though against one who has a design upon them, just as they would against adulterated wine. Let your style, then be such as was the case with the voice of Theodorus as compared with that of the other actors ; for it appeared to be that of the character, which was speaking Theirs, however, were foreign from the character. And the deceit is neatly passed off if one frame his nomenclature upon a selection from ordinary conversation ; the thing which Euripides does, and first gave the hint of.

As, however, **nouns and verbs** are the materials of which the speech is made up, and as nouns admit so many species as have been examined in the "poetics," out of the number of these **we must employ but sparingly,** and in very few places exotic and compound words, and those newly coined ; where they may be employed I will state hereafter ; the reason (of the restriction) has been mentioned, viz., **because they remove your style (from that of common life) more than is consistent with good taste.** Words, however, of ordinary use, and in their original acceptations and metaphors, are alone available in the style of prose ; a proof (that the fact is) that these are the only words which all persons employ ; for every body carries on conversation by means of metaphor, and words in their primary sense, and those of ordinary use. Thus, it is plain that if one should have constructed his style well, it will be both of a foreign character, and that (the art of the orator) may still elude observation, and (the style itself) will have the advantage of clearness ; this, however, was laid down to be the perfection of rhetorical language. But of all nouns, those which are equivocal suit the purposes of the sophist, for by their help he affects his fallacies, while synonyms are of use to the poet.

Metaphor.

The nature, then, of each of these varieties, and how many species of metaphor there are, and also that this ornament is of the greatest effect, as well in poetry as prose, has been explained (as I have observed above) in the "poetics." In prose, however, we should show the greater attention on them, in proportion as an oration has to be made up of fewer adjustments than a metrical composition. Moreover, the metaphor possesses in an especial manner (the beauties of) clearness and sweetness, with an air of being foreign; and it is not possible to derive it from any other person.

You must, however, apply, in the case both of epithets and metaphors, such as are appropriate; and this will depend on their being constructed on principles of analogy, otherwise they will be sure to appear in bad taste; because contraries show themselves to be such, particularly when set by each other. But you must consider, as a purple garment becomes a youth, what is equally so to an old man; since the same garment does not become both.

And if you wish to embellish your subject, see you deduce your metaphor from such things coming under the same class as are better; and if to cry it down, from such as are worse; I mean, as the cases are opposed and come under the same genus, that the saying, for example, of a beggar, that "he prays," and of one who is praying, that "he begs" (both being species of asking.) is to do the thing which has been mentioned; just as Iphicrates called Calias "a mere collector to the goddess, and not a bearer of the torch." He however, replied, that he must needs be uninitiated himself, or he would not call him a collector, but "a bearer of the torch." For these are both services connected with the goddess; the one, however, is respectable, while the other is held in no repute. And some one speaks of the courtiers of Dionysius as Dionysian parasites; they, however, call themselves artificers. And these expressions are both metaphors; the one of persons who would depreciate, the other the contrary. Even robbers, now-

a-days, call themselves purveyors. On which principle we may say of a man who has acted unjustly. Again of one who has stolen, both that has taken (in way of diminution), and that has ravaged (in exaggeration). But the saying, as the Telephus of Euripides does, that he lords it over the oars, and landing in Mysia, etc, is out of taste, for the expression, lording it over, is above the dignity of the subject; the rhetorical artifice then is not palmed off. There will also be a fault in the syllables, unless they are significant of a grateful sound; for instance, Dionysius, surnamed Chalcous, in his elegies, calls poetry the clangor of callope, because both are vocal sound, the metaphor, however, is a paltry one, and couched in uncouth expressions.

Again our metaphors should not be far-fetched; but we should make the transfer, on the principle of assigning names out of the number of kindred objects, and such as are the same species, to objects which are unnamed, of which, however, it is clear, simultaneously with their being uttered, that they are akin, as in that approved enigma,

> A man I once beheld (and wondering view'd)
> Who, on another, brass with fire had glued,

for the operation is undesigned by any name, and both are species of attaching; wherefore the writer called the application of the cupping insturment a gluing. And, generally speaking, it is possible out of neatly constructed enigmas to extract excellent metaphors; because it is on the principles of metaphor that men construct enigmas; so that it is evident that (if the enigma be a good one) the metaphor has been properly borrowed.

The transfer also should be made from objects which are beautiful. Beauty, however, of words consists, as Licymnius observes, in the sound or in the idea conveyed; as does also their inelegance. And there is, moreover, a third, which does away the sophistical doctrine; since it is of the fact, as Bryso argues, "that no one speaks inelegantly, if indeed, the using one expression instead of another carries with it the same me aning" for this is a fallacy; because some words are nearer

in their ordinary acceptations, more assimilated, and have more peculiar force of setting the object before the eyes than others. And what is more, one word represents the object under different circumstances from another; so that we may even on this principle lay it down that one word has more or less of beauty and inelegance than another; for although both words (at the same time) express properties which are beautiful as well as such as are inelegant; yet they either express them not quo they are beautiful or not quo they are inelegant; or granting they do, yet they express them, the one in a greater, the other in a less degree. But we are to deduce our metaphors from these sources from such as are beautiful either in sound, in meaning, or (in the image they present) to the sight, or the saying, for instance, the rosy-fingered Aurora, rather than the purple-fingered, or what is still worse, the crimson-fingered.

Epithets.

Also in the case of epithets, it is very possible to derive one's epithets from a degrading or disgraceful view of the case for instance 'the murderer of his mother': and we may derive them from a view on the better side, as 'the avenger of his father' and Simonides, when the victor in a race by mules offered him a trifling present, was not disposed to write as the feeling hurt at writing on demi-asses; when, however, he offered a sufficient present, he composed the poem:

> Hail! daughters of the generous Horse,
> That skim, like wind, along the Course, etc.

and yet they were daughters of asses as well. Again it is possible to express the selfsame thing diminutively. And it is the employment of diminutives which renders both good and evil less; just as Aristophanes jests in a "The Babylonians", using instead of gold, "a tiny pice of gold"; instead of a "garment" a little garment; instead of reproach, puny reproach; and instead of sickness, slight indisposition. We ought, however, to be careful, and always keep to the mean in both cases.........

Style.

Style will possess the quality of being in good taste if it be expressive of character, and in proportion to the subject-matter. *This proposition, however, is preserved, provided the style be neither careless on questions of dignity, nor dignified on such as are mean; neither to a mean word let ornament be superadded; otherwise it appears mere burlesque* ..

But (the style) expressive of feeling, supposing the case be one of assault, is the style of a man in a passion: if however, it be one of loathsomeness and painful caution; if however, the case demand praise, with exultation; if pity, with submission; and so on in the other cases. And a style which is appropriate, moreover, invests the subject with persuasive efficacy. For the mind is cheated into a persuasion that the orator is speaking with sincerity, because under such circumstances men stand affected in that manner. So that people suppose things to be even as the speaker states them, what though, in reality, they are not; and the hearer has a kindred feeling with the orator, who expresses himself feelingly, even should he say nothing to the purpose: availing themselves of which may bear down their hearers in the storm of passion.

—*Aristotle.*

Understand before attempting.

In order to form a good style, the primary rule and condition is, not to attempt to express ourselves in language, before we thoroughly know our own meaning— when a man perfectly understands himself, appropriate diction will generally be at his command either in writing or speaking. In such cases the thoughts and the words are associated. In the next place preciseness in the use of terms is required, and the test is whether you can translate the phrase adequately into simpler terms, regard being had to the feelings of the whole passage. Try this upon Shakespeare, or Milont, and see if you can substitute without a violation of

the meaning or tone. **The source of bad writing is the desire to be something more than a man of sense – the straining to be thought a genius;** and it is just the same in speech-making. If men would only say what they have to say in plain terms, how much more eloquent they would be.—*Coledrige.*

Your style reflects personality.

While many use language as they find it, the man of genius use it indeed, but subjects it withal to his purposes and moulds it according to his own peculiarities. The throng and succession of ideas, thoughts, feelings, imaginations, aspirations, which pass within him, the abstractions, the juxtapositions, the comparisons, the discriminations, the conceptions, which are so original in him, his views of external things, his judgments upon life, manner and history, the exercises of his wit, of his humour, of his depth, of his sagacity, all these innumerable and incessant creations, the very pulsation and throbbing of his intellect, does he image forth, to all does he give utterance, in a corresponding language, which is as multiform as this inward mental action itself and analogous to it, the faithful expression of his intense personality, attending on his own inward world of thought as its very shadow; so that we might as well say that one man's shadow is another's as that the style of a really gifted mind can belong to any but himself. It follows him about as a shadow. His thought and feelings are personal, and so his language is personal.—*John Henry Newman.*

What is good prose?

"**In good prose,**" says Frederic Schlegel, "**every word should be underlined,**" that is every word should be the right word; and then no word would be righter than another. It comes to the same thing, where all words are italics, one may use Roman. **There are no italics in Plato, because there are no unnecessary or unimportant words.** It is a sign of taste in writing or speaking that it needs few italicized or emphatic words.

—*George Jacob Holyoake.*

You must have something to say.

The first rule for a good style is that **the author should have something to say**; nay, **this is in itself almost all that is necessary**. And how much it means. The neglect of this rule is a fundamental trait in the philosophical writing, and, in fact, in all the reflective literature of my country, more especially since Fichte. These writers all let it seem that they want to appear as thuogh they had something to say. Writing of this kind was brought in by the Pseudo Philosophers at the universities, and now it is current everywhere even among the first literary notabilities of the age. It is the mother of that strained and vague style, where there seem to be two or even more meanings in the sentence; also of that prolix and cumbrous manner of expression, called le stile empese; again of that mere waste of words which consists in pouring them out like a flood; finally of that trick of concealing the direct poverty of thought under a farrago of never-ending chatter, which clacks away like a windmill and quite stupefies one - stuff which a man may read for hours together without getting hold of a single clearly exprest and definite ideas. However, people are easy-going, and they have formed the habit of reading page upon page of all sorts of such verbiage, without having any particuluar idea of what the author really means. They fancy it is all as it should be and fail to discover that he is writing simply for writing's sake.—*Schopenhauer*.

Writing is like building.

Few write in the way in which an architect builds; who, before he sets to work, sketches out his plan, and thinks it over down to its smallest details. Nay, most people write only as though they were playing dominoes; and as in this game the places are arranged half by design, half by chance, so it is with the sequence and connection of their sentences. They only have just an idea of what the general shape of their work will be, and of the aim they set before

themselves. Many are ignorant even of this, and write as the coral-insects build: period joins to period, and Lord knows what the author means.—*Schopenhauer.*

Originality is essential.

Let us banish from our critical superstitions the notion that chastity of composition, or simplicity of style, is in any respect allied to timidity. There are two kinds of timidity, or rather it has two different origins, both of which cripple the free movement of thought. The one is the timidity of fastidiousness, the other of placid stupidity; the one shrinks from originality lest it should be regarded as impertinent, the other lest, being new, it should be wrong. We detect the one in the sensitive discreetness of the style. We detect the other in the complacency of its platitudes and the stereotyped commonness of its metaphors. The writer who is afraid of originality feels himself in deep water when he launches into a commonplace. For him who is timid because, weak, there is no advice, except suggesting the propriety of silence. For him who is timid because fastidious, there is this advice; get rid of the superstition about chastity, and recognize the truth that a style may be simple, even if it move amid abstractions, or employ few Saxon words, or abound in concrete images and novel turns of expression.—*George Henry Lewes.*

The essential point.

Find a man whose words point you a likeness, you have found a man worth something; mark his manner of doing it, as very characteristic of him. In the first place, he could not have discerned the object at all, or seen the vital type of it, unless he had, what we may call, sympathized with it—had sympathy in him to bestow on subjects. He must have been sincere about it, too, sincere and sympathetic; a man without worth cannot give you the likeness of any object: he dwells in vague outwardness, fallacy, and trivial hearsay

about all objects. And, indeed, may we not say that **intellect altogether expresses itself in this power of discerning what an object is?** Whatsoever of faculty a man's mind may have comes out here. It is even of business a matter to be done. **The gifted man is he who sees the essential point,** and leaves all the rest aside as surplusage; it is his faculty too, the man of business faculty, that he discern the true likeness, not the false superficial one, of the thing he has got to work in. And how much of morality is in the kind of insight we get of anything: **"the eye seeing in all things what it brought with it the faculty of seeing."** To the mean eye all things are trivial, as certainly as to the jaundiced they are yellow. Raffael, the painters tell us, is the best of all portrait painters withal. No most gifted eye can exhaust the significance of any object. In the commonest human face there lies more than Raffael will take away with him.—*Carlyle.*

Strength of the single idea.

Good writing should be governed by the rule that a man can think only one thing clearly at a time; and, therefore, that he should not be expected to think two or even more things in one and the same moment. But this is what is done when a writer breaks up his principal sentence into little pieces, for the purpose of pushing into the gaps thus made two or three other thoughts by way of parenthesis; thereby unnecessarily and wantonly confusing the reader.—*Schopenhauer.*

Avoid vagueness.

An obscure and vague manner of expression is always and everywhere a very bad sign. In ninety-nine cases out of a hundred it comes from vagueness of thought, and this again almost always means that there is something radically wrong and incongruous about the thought itself—in a word, that it is incorrect. When a right thought springs up in the mind, it strives after expression and is not long in the reaching it; for clear thought easily finds words to fit it. If a

man is capable of thinking anything at all, he is also always able to express it in clear, intelligible and unambiguous terms. **Those writers who construct difficult, obscure, involved, and equivocal sentences, most certainly do not know aright what it is that they want to say;** they have only a dull consciousness of it, which is still in the stage of struggle to shape itself as thought. Often, indeed, their desire is to conceal from themselves and others that they really have nothing at all to say. They wish to appear to know what they do not know, to think what they do not think, to say what they do not say. If a man has some real communication to make, which will he choose; an indistinct or a clear way of expressing himself? Even Quintilian remarks that **things which are said by a highly educated man are often easier to understand and much clearer; and that the less educated a man is, the more obscurely he will write.**—*Schopenhauer.*

Clearness is a virtue.

It is suffficiently evident, though the maxim is often practically disregarded, that the first requisite of style, not only in rhetorical but in all compositions, is perspicuity; since as Aristotle observes language which is not intelligible, or not clearly and readily intelligible, fails, in the same proportions, of the purpose, for which language is employed. And it is equally self-evident, though this truth is still more frequently overlooked, that perspicurity is a relative quality, and consequently can not properly be predicated of any work, without a tacit reference to the class of readers or hearers for whom it is designed. Nor is it enough that the style be such as they are capable of understanding, if they bestow their utmost attention, the degree and the kind of attention, which they have been accustomed or are likely to bestow, will be among the circumstances that are to be taken into the account, and provided for I say the kind, as well as the degree, of attention, because some hearers and readers will be found slow of apprehension indeed, but capable of taking in what is

very copiously and gradually explained to them; while others, on the contrary, who are much quicker at catching the sense of what is expressed in a short compass, are incapable of long attention, and are not only wearied, but absolutely bewildered, by a diffuse style.—*Whately*.

Verbosity is not forcefulness.

It is needful to insist the more on the energetic effect of conciseness, because so many, especially young writers and speakers, are apt to fall in a style of pompous verbosity, not from negligence, but from an idea that they are adding both perspicuity and force to what is said, when they are only encumbering the sense, with a needless load of words. And they are the more likely to commit this mistake because such a style will often appear not only to the author, but to the vulgar (*i. e.*, the vulgar in intellect) among his hearers, to be very majestic and impressive. It is not uncommon to hear a speaker or writer of this class mentioned as having a "very fine command of language" when, perhaps, it might be said with more correctness, that his language has a command of him, that he follows a train of words rather than of thought, and strings together all the striking expressions that occur to him on the subject, instead of first forming a clear notion of the sense he wishes to convey, and then seeking for the most appropriate vehicle in which to convey it. He has but the same "commacd of language" that the rider has of a horse which runs away with him.—*Whately*.

Beware of circumlocution.

The praises which have been bestowed on copiousness of diction have probably tended to mislead authors into a cumbrous verbosity. It should be remembered that there is no real copiousness in a multitude of synonyms and circumlocutions. **A house would not be better furnished for being stored with ten times as**

many of some kinds of articles as were needed, while it was perhaps destitute of those required for other purposes; nor was Lucullus's Wardrobe, which according to Horace, boasted five thousand mantles, necessarily well stocked, if other articles of dress were wanting. The completeness of a library does not consist in the number of volumes, especially if many of them are duplicates; but in its containing copies of each of the most valuable works. And in like manner true copiousness of language consists in having at command, as far as possible, a suitable expression for each different modification of thought. This, consequently, will often save much circumlocution; so that the greater our command of language, the more concisely we shall be enabled to write. *Whately.*

Redundancy is injurious.

As a general rule, redundancy is injurious and the reason of the rule will enable us to discriminate when redundancy is injurious and when beneficial. It is injurious when it hampers the rapid movement of the reader's mind, diverting his attention to some collateral detail. But it is beneficial when its retarding influence is such as only to detain the mind longer on the thought, and thus to secure the fuller effect of the thought. For rapid reading is often imperfect reading. The mind is satisfied with a glimpse of that which it ought to have steadily contemplated; and any artifice by which the thought can be kept long enough before the mind may indeed be a redundancy as regards the meaning, but is an economy of power. Thus we see that tempted to lop away because it threw no light upon the proposition, would be retained by a skilful writer because it added power. You may know the character of a redundancy by this one test; does it divert the attention, or simply retard it? The former is always a loss of power, the later is sometimes a gain of power. The art of the writer consists in rejecting all redundancies that do not conduce to clearness. The shortest sentences are not necessarily the clearest. Concision gives energy, but

it also adds restraint. The labour of expanding a terse sentence to its full meaning is often greater than the labour of picking out the meaning from a diffuse and loitering passage. Tacitus is more tiresome than Cicero.—*George Henry Lewes*.

The golden mean in expression.

It is of course impossible to lay down precise rules as to the degree of conciseness which is, on each occasion that may arise, allowable and desirable; but to an author who is, in his expression of any sentiment, wavering between the demands of perspicuity and of energy, and doubting whether the phrase which has the most of forcible brevity will be readily taken in, it may be recommended to use both expressions; first to expand the sense, sufficiently to be clearly understood and then to contract it into the most compendious and striking form. This expedient might seem at first sight the most deciddly adverse to the brevity recommended; but it will be found in practice, that the addition of a compressed and pithy expression of the sentiment, which has been already stated at greater length, will produce the effect of brevity. For it is to be remembered that it is not on account of the actual number of words that diffuseness is to be condemned, but to avoid the flatness and tediousness resulting from it; so that if this appearance can be obviated by the insertion of such an abridged repetition as is here recommended, which adds poignancy and spirit to the whole, conciseness will be practically promoted by the addition.—*Whately*.

Words to Avoid

William Cullen Bryant, who was a careful student of English, sought, while editor of the New York Evening Post to prevent the writers for that paper from using 'over and above' (for 'more than'); artiste (for artist) aspirant; authoress; beat for (defeat); bagging (for capturing); balance (for remainder); banquet (for dinner or supper); bogus; casket (for coffin); claimed (for

asserted); collided; commence (for begin); compete; cortege (for procession); co-temporary (for contemporary); couple (for two); darky (for negro); day before yesterday (for 'the day before yesterday'): debut; decrease (as a verb); democracy (applied to a political party); develop (for expose); devouring element (for fire); donate, employ, enacted (for acted); indorse (for 'is graduated'); gents (for gentlemen), Hon. House (house of representatives) humbug; inaugurate (for begin); in our midst, item (for particle, extract, or paragraph); is being done, and all the passives of this form; jeopardize; jubilant (for rejoicing); juvenile (for boy); lady (for wife); last (for latest); lengthy (for long); leniency (for lenity); loafer; loan or loaned (for lend or lent); located; majority (relating to places or circumstances, for most); mrs, president, mrs, governor, mrs, general and all similar titles; mutual (for common); official (for officer); ovation; on yesterday; over his signature; pants (for pantaloons); parties (for persons); partially (for partly); past two weeks (for last two weeks) and all similar expressions relating to definite time; poetess; portion (for part); posted (for informed); progress (for advance); reliable (for trustworthy); rendition (for performance); repudiate (for reject or disown); retire (as an active verb); Rev (for the Rev.); role (for part); roughs; rowdies, secesh, sensation (for noteworthy event); standpoint for (point of view); start in the sense of setting out; state (for say); tabool talent (for talents or ability); talented tapis, the deceased war (for dispute, or disagreement.)

Constructing Sentences Needs Care

In respect to the construction of sentences, it is an obvious caution to abstain from such as are too long; but it is a mistake to suppose that the obscurity of many long sentences depends on their length alone. A well-constructed sentence of very considerable length may be more readily understood than a shorter one which is more awkwardly framed. If a sentence be so constructed that the meaning of such part can be taken in as we proceed, though it be evident that the sense is not

brought to a close, its length will be little or no impediment to perspicuity but if the former part of the sentence convey no distinct meaning till we arrive nearly at the end, however plain it may then appear, it will be, on the whole, deficient in perspicuity ; for it will need to be read over or thought over, a second time, in order to be fully comprehended ; which is what few readers or hearers are willing to be burdened with. Take as an instance such a sentence as this : It is not without a degree of patient attention and persevering diligence, greater than the generality are willing to bestow, though not greater than the object deserves, that the habit can be acquired of examining and judging of our own conduct with the same accuracy and impartiality as that another. This labours under the defect I am speaking of ; which may be remedied by some such alteration as the following ; the habit of examining our own conduct as accurately as that of another, and judging it with the same impartiality, can not be acquired without a degree of patient attention and preserving diligence, not greater indeed than the object deserves, but greater than the generality are willing to bestow. The two sentences are nearly the same in length, and in the words employed ; but the alteration of the arrangement allows the latter to be understood clause by clause, as it proceeds. The caution just given is the more necessary to be insisted on, because an author is apt to be misled by reading over a sentence to himself, and being satisfied on finding it perfectly intelligible ; forgetting that he himself has the advantage which a hearer has not, of knowing at the beginning of the sentence what is coming in the close.

—*Whately.*

Links are also Important

A close reasoner and a good writer is generally known by his pertinent use of connectives. Read a page of Johnson ; you cannot alter one conjunction without spoiling the sense. It is linked strain throughout.

—*Coleridge.*

The Last Touch

Let there be nothing harsh or abrupt in the conclusion of the sentence, for on that conclusion the mind pauses and rests. This is the most material part in the structure of discourse. Here every one expects to be gratified.—*Quintilian.*

Carlyle was a Master Writer

Not one obscure line, or half line did he ever write. His meaning lies plain as the daylight, and he who runs may read ; indeed, only he who runs can read, and keep up with the meaning. It has the distinctness of a picture to his mind, and he tells us, only what he sees printed in large English type upon the face of things. He utters substantial English thoughts in plainest English dialects ; for it must be confest, he speaks more than one of these, ...His felicity and power of expression surpass even his special merit as historian and critic. Therein his experience has not failed him, but furnished him with such a store of winged, ay, and legged words, as only a London life, perchance, could give account of. We had not understood the wealth of the language before. Nature is ransacked and all the resorts and purlieus of humanity are taxed, to furnish the fittest symbol for his thought. He does not go to the dictionary, the word-book, but to the word-manufactory itself, and has made endless work for the lexicographers.—*Henry David Thoreau.*

CHAPTER IX

Some Model Precis, with Solutions.

The learning of Precis need not be a meaningless juggling with words—it can be a training of the mind in understanding. By it we can meet some of the most famous writers and read world-famous passages out of world-famous books.

The precis in this chapter have been specially chosen. They come from all countries, and from all ages. They deal with modern subjects, ancient subjects, philosophy and science. There is not one in this collection which will not enrich your mind with knowledge, or open it to beauty. From the great Plato in Greece to the wise Confucius of China, from Sir James Jeans to the Report of the Royal Commission on Labour.........all have their place.

To make the passages more understandable a note has been added at the end of each precis. Whether the student is studying alone at home or in class, it will give the passage added charm and meaning.

Precis Number One

"Well, the story is that at Naucratis in Egypt was one of the ancient Egyptian gods—the god to whom belongs the sacred bird they call the Ibis; and the god's name is Theuth. This is the god who first discovered arithmetic and numbers; draughts and dice also, and what most concerns my story—the art of writing. The king of all Egypt at that time was Thamus, whose seat was the great city of Upper Egypt, which the Hellenes call Egyptian Thebes...... To him came Theuth to show off his inventions, declaring that they ought to be communicated to the rest of the Egyptians. Thamus enquired the use of each, and as Theuth went over them assigned praise or blame, according as he was satisfied or not with the account given. According to the story there was much that Thamus said to Theuth in praise and blame of the various arts, which it would take too long to recount; but when they came to the art of writing,

Theuth said: "This invention, O King, will make the Egyptians wise and improve their memories; my discovery is an elixir of memory and wisdom." But Thamus replied: "O most inventive Theuth, of a truth one man has skill to conceive and bring forth inventions, and another to judge of the good and harm they are like to bring to those who use them. Now you who are father of the art of writing, through partiality ascribe to it an efficacy the very reverse of that which it possesses. It will induce forgetfulness in the souls of those who learn it through disuse of their own memories. Seeing they will rely for remembrance on an external thing, writing, by means of characters which are no part of themselves, not on a power within them; it is an elixir of prompting the memory you have discovered, not of memory. You are furnishing your disciples with the appearance of wisdom not with anything true. They will by your means become loaded with information without teaching and they will deem themselves well-instructed, though they will for the most part be ignorant and difficult to deal with, inasmuch as they have become seeming wise but not wise.

—*from Plato's Phaedeus*

(Plato, pupil of Socrates and his devoted disciple, is perhaps best known as the writer of the "Republic," in which he describes his ideal state with largeness of vision and beauty of prose that is unsurpassed. This excerpt from one of his lesser known works has an interest all its own, particularly in India, to-day where stereotyped education also makes men and women who are "seeming wise but not wise." As a youth Plato had been one of the many sons of the aristocracy who had encircled Socrates and drunk deep of his wisdom, and at the age of about twenty-six, when his teacher died, he left Athens imbued with a desire to apply all he had learned to the world around him).

Q. 1. Give the passage a title.

2. Make a precis of this passage to one third of its original size.

Number of words of passage.........372.

Number of words for precis ....124 (maximum).

Ans.

The Advantages and Disadvantages of Writing.

The god Theuth of Naucratis in Egypt, to whom the Ibis bird is sacred, discovered the arts of arithmetic,

gaming, and writing. When he went to Thebes to plead that his inventions be broadcast among the Egyptians, King Thamus judged them all fairly, but of writing he averred that the inventor was biased in its favour, and that Theuth had not found magic formula for wisdom but only something that would make people lazy. An impartial observer could judge that, since writing would make a man's memory depend upon an external prompter rather than on its own inner power, this art would only give people a mere semblance of wisdom and not its reality.—115 *words*.

Precis Number Two.

The ancient people who desired to have a clear moral harmony in the world would first order their national life ; those who desired to order their national life would first regulate their home life ; those who desired to regulate their home life, would first cultivate their personal lives ; ·those who desired to cultivate their personal lives would first set their hearts right ; those who desired to set their hearts right would first make their will sincere ; those who desired to make their will sincere, would first arrive at understanding ; understanding comes from the exploration of knowledge of things. When the knowledge of things is gained, then understanding is reached ; when understanding is reached, then the will is sincere ; when the will is sincere, then the heart is set right ; when the heart is set right, then the personal life is cultivated ; when the personel life is cultivated, then the home life is regulated ; when the home life is regulated, then the national life is orderly ; and when the national life is orderly, the world is at peace. From the emperor down to the common man the cultivation of the personel life is the foundation of all. It is impossible that when the foundation is disorderly, the superstructure can be orderly. There has never been a tree whose trunk is elder and whose top branches are heavy and strong. There is a cause and a sequence in things, and a beginning and end in human affairs. To know the order of precedence is to have the beginning of wisdom."—*Confucius.*

(Confucius, the sage of China, founded Confucianism, one of the three great religions of China (the other two being Taoism and Budhism). Like all the great religious teachers he stressed individual regeneration as the essential basis for all reform, social or otherwise. The question of world peace which is closest to our hearts today was for him inseparably connected with man's understanding of his own self, his faults and his motives.

Of particular interest is the above passage which has been chosen by Confucian scholars since the Sung Dynasty as the very first lesson which the child shall learn in school. It is quoted in Lin Yutang's book. " The Importance of Living".)

Q. 1. Give a title to the above passage.

2. Make a precis of it, one third of the original size.

Number of words of passage...... ..259

Number of words for precis.........86

Ans.

Self-Understanding is the Basis for World Order.

Confucius said that, just as a healthy tree must have a trunk strong enough to bear its branches, so every man must have a firm foundation of self-understanding. In the ancient world, everybody would order every aspect of his social relationship, but only when he attained to a true inner understanding of life was he able to become a good homemaker, and a good citizen, of his country and the world. Only through each man's individual effort and understanding can society run peacefully and wisely.—86 *words.*

Precis Number Three.

" For the common civilisation of the world we need a common will, a recognition of common problems, and to co-operate in their solution. At this moment, when the western world is beginning to realise that it has failed to attain the fruit of life in a society based on competition and self-assertion, there lies a profound signification, in the discovery of Asiatic thought where it is affirmed with no uncertain voice that the fruit of life can only be attained in a society based on the conception of moral order and mutual responsibility. Let me illustrate by a single quotation of marvellous directness and sincerity of the social ethic to which the psychology of Buddhism affords its sanction :

Victory breeds hatred, for the conquered is unhappy.

Stories are told of Asiatic rulers paying the price of kingdoms for a single word of profitable counsel. One may well inquire whether any conceivable price could have been too high for Europe to have paid for general recognition of this truth, ere now. There

is, again, a passage of the Ruru-deer Jataka which is perhaps unique in all literature in its supreme tenderness and courtesy; "For who—the Bodhisttva asks—" would willingly use harsh speech to those who have done a sinful deed, throwing salt, as it were, upon the wound of their fault?"

Can we deny that modes of thoughts which find expression thus must for ever command our deepest sympathy and most profonnd consideration? It is not possible that liberation from resentment, coveting and dullness should never be illtimed; and it is just this liberation which constitutes the ethical factor in Nirvana, where the psycholog ical part is self-forgetfulness.

—*Ananda Coomaraswamy.*

(This passage occurs in a preface to the author's book "Buddha and the gospel of Buddhism," in which a beautiful and simple narrative of the life of Him—who has thus—attained is allied with scholarly estimate of Buddhist philosophy in its relation to Asiatic culture as well as to modern thought. Ananda Coomaraswamy who has been devoted from his youth to the cause of Indian art and was one of the first to bring it to the notice of the west is now continuing his good work in America as Curator of one of the biggest collections of Indian Arts and Crafts.

It is interesting to compare the philosophy of the above with that of Confucius in precis number two...... they both seek the peace of the world.)

Q. 1. Give a title to the above passage.

2. Make a precis of the above to one third of its original length.

Number of words of passage.........282

Number of words for precis............94

Ans. **Buddhism and World Peace.**

Today, when western society, based on selfishness and competition, has been proved a signal failure, it is significant that newly-discovered Asiatic thought shows that mutual responsibility is the only basis for true civilisation.

How much suffering would have been avoided in the West if people had assimilated the truth of Buddhism—that even victory breeds hatred (because the conquered act resentfully) and that sinners are not to be condemned but understood. Surely such a human attitude to life can always be helpful—a release like Nirvana, from the selfishness of modern ethics.

—*94 words.*

Precis Number Four.

" The spirit of co-operation has contributed more than anything else to the present highly-developed state of civilisation. The gigantic experiments in popular government and the huge economic organizations spreading over the whole world, such as we see today all around us, have made the modern age what it is. The corporate activity to which they owe their origin and the present hign level of success, may there be justly looked upon as the distinctive element in the culture of the day. It is rightly believed that no nation that lacks in this essential element of culture can hope to keep pace with the progress of the world.

In consideration of this high importance of corporate life to a nation, I need scarcely offer any apology for the subject matter I have chosen. India at present is very backward in this particular aspect of culture, but......things were quite different in the past. The spirit of co-operation was a marked feature in almost all fields of activity in ancient India and was manifest in social and religious as well as in political and economic life. The well-known "Jati" (caste) and the samgha (the community of the Buddhist monks) are the most notable products of this spirit in the first two spheres of life. The same spirit, however, played equally important part in the remaining ones, and its effect may be seen typified in the Gana (political corporation) and Sreni (guild).

The account of the remarkable achievements in various spheres of life will enable us to take a true perspective view of the activities of the people in ancient India. It will establish beyond doubt that religion did not engross the whole or even an undue proportion of the public attention and that the corporate activity manifested in this connection was by no means an isolated factor, but merely one aspect of that spirit which pervaded all other spheres of action."—*Ramesh Chandra Majumdar.*

(This enlightening passage is taken from what was perhaps the first connected account of corporate life in ancient India in all its aspects, secular as well as religious.

" Corporate life in Ancient India " is an invaluable book for all who would learn of the real springs of Indian life).

Q. 1. Suggest a title for this passage.

2. Make a precis of it to one third of its present size.

Number of words of passage.........325

Number of words for precis.........108

Ans. Co-operation in India.

Co-operation is the axis of modern civilisation and progress and around it our huge experiments in popular government and economic planning revolve. India though unfortunately at present backward in this important respect, was in the past an outstanding example of co-operation. The spirit of mutual help permeated every sphere of national life, not only in the caste (jati) and the Buddhist religious community (Samgha) but equally strongly in politics the (Gana) and in economic life (the Guild or sreni). This analysis of the social fabric of ancient India will prove that co-operation rather than religion was the basis of community life at that time.

Precis Number Five.

" The industries of India are now of such importance to her economic welfare and the world competition has become so keen that it is necessary for industry to be conducted on the most efficient basis possible To achieve this end conditions detrimental to the health and well-being of the worker must be eliminated. Yet it is not always easy, even for experts, to separate cause and effect when dealing with conditions in the factory itself. In Britain towards the end of the year, when the many implications of industrial fatigue were beginning to be realised, a research board was constituted to investigate the causes and effects of such fatigue in relation to long hours of work, the nature of the operations performed, the surroundings in which they were carried out and the physical conditions imposed thereby.........

" Except in a few instances, it would be impossible to apply deductions made from researches in the industries of Western countries even to the same problems in similar industries in the East; moreover, problems unknown to Britain call for solution in the industrial field in India. We are anxious not to multiply agencies.

The best way of arranging for the necessary research in India would be to entrust it to the Indian Research Fund which in already in existence. This work appears to have a claim for special assistance from Government and it might be possible for employers' associations to finance investigations of this character in the industries in which they are particularly interested. A staff of trained investigators — not all medical and one or more statistical officers will be required.... When the nucleus of a trained staff has been obtained, Indian Industry will be able to secure research into the effect on output of hours, temperature, and other factors, the suitability of the present meal and rest intervals for the Indian worker, the relations between fatigue and accidents and other problems of a like nature that the convertion of an agriculturist into industrialist makes peculiarly important in this country."

—From the Report of Royal Commission on Labour in India.

(The Whitley Commission Report threw light (if with restraint) on the appalling labour problem of modern India. It also made many suggestions, like the one above, for their treatment according to the latest methods. Such reforms only touch the skin of the problem and do not get down to the fundamental bones ......But scientific study of what is required according to the dictates of humanity is more than necessary. A very readable and simple book based on this report is Miss Margaret Read's "Indian peasant uprooted" which deserves to be better known than it actually is.)

Q. 1. Give a title to the above passage.

2. Summarise it to one third of its present length.

Number of words of passage......338

Number of words of precis......112

Ans. How to Encourage Indian Industries.

World conditions of competition and the country's economic welfare have made the reorganisation of Indian Industry all-important. The Royal Commission on Labour pointed out that, in this task, we could learn from England, which during the Great War, conducted researches into the problems of industrial fatigue and efficiency, but that we must remember that, conditions in India being different, we cannot usually apply there the

results of Western research. They, therefore, recommended that government and the employers should aid the already existing Indian Research Fund to train medical and statistical investigators who could reach conclusions about the best working conditions for the Indian peasant recently turned factory-worker. 109 words.

Precis Number Six

"Domestic instincts are sometimes spoken of as actions which have become inherited solely from long-continued and compulsory habit, but this I think is not or probably could have taught, the tumbler pigeon to tumble. We may believe that some one pigeon showed a slight tendency to this strange habit and that the long-continued selection of the best individuals in successive generations made tumblers what they now are; and near Glasgow there are house tumblers, as I hear from Mr. Brent, which cannot fly eighteen inches high without going head over heels. It may be doubted whether anyone would have thought of training a dog to point, had not some dog naturally shown a tendency in this line; and this is known occasionally to happen, as I once saw, in a pure terrier; the act of pointing is probably, as many have thought, only the exaggerated pause of an animal preparing to spring on its prey. When the first tendency to point was once displayed, methodical selection and tke inherited effects of compulsory training in each successive generation would soon complete the work; and the unconscious selection is still at work, as each man tries to procure, without intending to prove the breed dogs which will stand and hunt best. On the other hand, habit alone in some cases sufficed; no animal is more difficult to tame than the young of the wild rabbit; scarcely any animal is tamer than the young of the tame rabbit; but I do not suppose that domestic rabbits have ever been selected for tameness; and I presume that we must attribute the whole of the inherited change from extreme tameness simply to habit and long-continued close confinement.

—*Charles Darwin.*

(This passage from one of the epoch-making books of history—Charles Darwin "Origin of Spaces," which first made popular the theory of man's evolution condition—is concerned with the knotty question of inherited characteristic. It is written in Darwin's direct style with many homely examples. Charles Darwin himself was a most remarkable man, and was most of his life a chronic invalid, suffering terribly. Even this physical disability did not prevent him from living a most laborious life and finally dying 1882 at the ripe age of 73. In

spite of his great scientific learning which seemed at first to war with current conceptions of God and provoked Disraeli's classic retort in which he said he was on the side of the angels and not of the monkeys. Darwin had a great love of philosophy and prefaced his book with the following quotation from Bacon: "To conclude therefore, let no man but of a weak conceit of sobriety, or an ill-applied moderation, think or maintain, that a man can search too far or be too well studied in the book of God's word, or in the book of God's works; divinity or philosophy but rather let men endeavour an endless progress or proficience in both.")

Q. 1. Give a title to this passage.

2. Make a precis of it to one third of its original length.

Number of words in passage 318

Number of words for precis.........106

Ans.

Domestic Instincts in Animals.

Charles Darwin considered that domestic instincts in animals were not generally the result of compulsory habit. Certain animals such as tumbler pigeons and pointing dogs have not been taught their peculiar habits – we can only say that there has been an unconscious effort on our part to encourage them by selecting animals with these characteristics, thus developing their habits. There are young pigeons who tumble without ever seeing another bird do so, and pointing may be just the pause before the animal springs on its prey. Rabbits, however, must have acquired their extreme tameness in capitivity by habit and confinement, as normally they are very wild.—*106 words.*

Precis Number Seven

"A moment's reflection will show that this can hardly be the whole story. Our remote ancestors tried to interpret nature in terms of anthropomophic concepts of their own creation and failed. The efforts of our nearer ancestors to interpret nature on engineer-

ing lines proved equally inadequate. Nature has refused to accommodate herself to either of these man-made moulds. On the other hand, our efforts to interpret nature in terms of the concepts of pure mathematics have, so far, proved brilliantly successful. It would now seem to be beyond dispute that in some way nature is more closely allied to the concepts of pure mathematics than to those of biology or of engineering, and even if the mathematical interpretation is only a third man-made mould, it at least fits nature incomparably better than the two previously tried.

Fifty years ago there was much discussion on the problem of communicating with Mars, it was desired to notify the supposed Martains that thinking beings existed on the planet Earth, but the difficulty was to find a language understood by both parties. The suggestion was made that the most suitable language was that of pure mathematics; it was proposed to light chains of bonfires in the Sahara, to form a diagram illustrating the famous theorem of Pythagoras, that squares on the two smaller sides of a right-angled triangle are togather equal to the square on the greatest side. To most of the inhabitants of Mars signals would convey no meaning, but it was argued that mathematicians on Mars, if such existed, would surely rscognise them as the handiwork of mathematicians on earth. In so doing, they would not be open to the reproach that they saw mathematics in everything. And so it is mutatis mutandis with the signals from the outer world of reality, which are the shadows on the walls of the cave in which we are imprisoned.

—*Sir James Jeans.*

(The book "the Mysterious Universe" from which this thought-provoking passage has been taken was one of the first attempts to popularise science for man – the "man in the street" – particularly the teachings of astronomy and physical science. It had undreamed-of success and went into many editions, bringing before the people for the first time that awesome feeling of smallness before great things...... "A few stars are known which are hardly bigger than the earth, but the majority are so large that hundreds of thousands of earths could be packed inside each and leave room to spare; here and there we come upon a giant star large enough to contain millions of earths. And the total number of stars in the universe is probably something like the total number of grains of sand on all the sea shores of the world. Such is the littleness of our home in space when measured up against the total substance of the universe." It is significant beginning to a significant book.)

Q. 1. Give a title to this passage.

2. Make a precis of it to one third of its original length.

Number of words in passage ... 320

Number of words for precis ... 107 (maximum)

Ans.

Sir James Jeans on a Mathematical Universe.

Man, from the earliest times, has tried to find an explanation of the universe; at first, he believed in a personal God, and later he wanted to explain it by engineering. The modern attempt to explain nature by means of mathematics has been more successful than these two.

Fifty years ago, some people wishing to communicates with Mars, decided that the best way was to light bonfires in the Sahara, in the shape of Pythagoras' theorem, to show the Martians that there were thinking beings on earth. We also can see the principles of mathematics in the Universe around us and postulate a thinking brain behind it.

Precis Number Eight.

A much abused writer of the nineteenth century said, "Up to the present the philosophers have only interpreted the world, it is also necessary to change it." No statement more fittingly distinguishes the stand-point of humanistic philosophy from the scientific outlook. Science is organised workmanship. Its history is coextensive with that of civilised living. It emerges as soon as the secret lore of the craftsman overflows the dam of oral tradition, demanding a permanent record of its own. It expands as the record becomes accessible to a widening personnel, gathering into itself and co-ordinating the fruits of new crafts. It languishes when the social incentive to new productive accomplishment is lacking, and when its custodians lose the will to share it with others. Its history, which is the history of the constructive achievements of mankind, is also the history of the democratisation of positive knowledge. This book is written to tell the story of its growth as a record of human achievement, a story of the satisfaction of the common needs of mankind, disclosing as it unfolds new horizons of human well-being, which lie before us, if we plan our new resources intelligently.

Whether we call it pure or applied, the story of science is not something apart from the common life of mankind. What we call pure science only thrives when the contemporary social structure is capable of making full use of its teaching, furnishing it with new problems for solution and equipping it with new instruments for solving them. Without printing there would have been little demand for spectacles, without spectacles neither telescope nor microscope; without these the finite velocity of light, the annual parallax of the stars, and the micro-organisms of fermentation processes and disease would never have been known to science"

—*Lancelot Hogben.*

(These are the masterly opening words of one of the latest books of popular Science. Prof. Lancelot Hogben, late of the London School of Economics, began his task of popularising scientific subjects for the general public with his book "Mathematics for the Million," which became a "best seller" and proved that even Mathematics can be made of interest to the "man in the street.' In the author's confessions, with which the book begins, Prof. Hogben makes it clear that he shares the faith of the big men of science in the Victorian Age—Faraday, Huxley, and Tyndall,—who believed in the educability of mankind, and who did not think it beneath their dignity to write about simple truths with the conviction that they could instruct their audiences.)

Q. 1. Give a title to this passage.

2, Summarise it to one third of its original length.

Number of words in passage.........296.

Number of words for precis.........98.

Ans.

Science and Mankind.

As man has become civilised, he has resorted books to guard his growing knowledge of the c instead of handing it down by word of mouth. S is thus the history of human achievement pr future well-being, and is intimately linked common life of mankind. It should, therefore, b ised and democratised, instead of being made a tual preserve of the few, says Hogben.

When society presents problems, science is ready to solve them, each invention bringing the need for others. Thus printing necessitated spectacles, which in turn led to the revolutionising discovery of lenses.—*98 words.*

Precis Number Nine.

" It must be considered that the Divine mercy attaches itself to every form of creed, and supreme exertions must be made to bring oneself into the ever-vernal flower-garden of " Peace with All ". The increase of one's good fortune must always be kept in full view, for the eternal God is bounteous to all souls and conditions of men. Hence it is fitting that kings who are the shadow of divinity should not cast away this principle. For the creator has given this sublime order (that of kings) for the discipline and guardianship of all mankind, so that they may watch over the honour and reputation of every class. Men do not knowingly and intentionally make mistakes in worldly affairs, which are unsubstantial and pass away, why then should they be negligent in the affairs of faith and religion, which are permanent and everlasting? In fine, the position of every sect comes under one of two categories. Either it is in possession of Truth, and in that case one should seek direction from it and accept its views. Or it is in the wrong and then is it unfortunate and suffering from the disease of ignorance, and is subject for pitying kindness, and not for harshness and reproach. One must exercise wide toleration and knock at the door of inspection, for in this way will the veil be removed from the wide extent of spiritualities and temporalities, and there will be ample life and fortune. One of the advantages of this method is that, at a time of want of leisure and of the predominance of wrath, friends will not be destroyed under the idea that they are enemies, and that enemies masquerading as friends will not have an opportunity for deceit. One must strenusously adhere to one's word, for this is a pillar of rule. Patience and endurance must ever be one's companions, for the maintenance of permanent dominion depends thereon.—*Letter of H. M. the Shahinshah to Persia, from "Akbarnama" of Abull--Fazal.*

(This noble expression of the idea of toleration, and particularly of religious toleration comes from the pen of that most human of the Moghuls, Akbar, and is of special interest today when the tendency of the times is to intolerance and heresy-hunting both inside India and outside).

Q. 1. Give a title to this passage.

2. Summarise it to one third of its present length.

Number of words in passage.........324.
Number of words for precis.........108.

Ans.

Akbar on Religious Toleration.

The Emperor Akbar considered that God loved every man and creed equally, and that kings had been sent by God to further peace by guarding, disciplining and respecting every section of mankind. Religions, he said, were of two kinds, either true (when they should be accepted) or untrue (when they should be pitied, not blamed). Men do not intentionally make mistakes in such an important matter as religion, and therefore the man who wishes to understand the world and God should be tolerant of others and critical of himself. In this way, he will judge men correctly, keep his word, and be patient and courageous.—106 *words*

Precis Number Ten.

" But in the matter of our attitude towards age, the difference is absolute, and the East and West take exactly opposite points of view. This is clearest in the matter of asking about a person's age or telling one's own. In China, the first question a person asks the other on an official call, after asking about his name and surname, is, "What is your glorious age?" If the person replies apologetically that he is twenty-three or twenty-eight, the other party generally comforts him by saying that he has still a glorious future, and that one day he may become old. But if the person replies that he is thirty-five or thirty-eight, the other party immediately exclaims with great respect. " Good Luck ", enthusiasm grows in proportion as the gentleman is able to report a higher and higher age, and if the person is anywhere over fifty, the enquirer immediately drops his voice in humility and respect. That is why all old people, if they can, should go and live in China, where even a beggar with a white beard is treated with extra kindness People in middle age actually look forward to the time when they can celebrate their fifty-first birth-day, and in the case of successful merchants and officials, they would celebrate even their forty first birth-day with great pomp and glory. But the fifty-first birth-day or the half century mark, is an occasion of rejoicing for people of all classes. The sixty-first is a happier and grander occasion than the fifty-first and the seventy-first is still happier and grander, while a man able to celebrate his eighty-first birth-day is actually looked upon as one specially favoured by heaven. The wearing of a beard becomes the special prerogative of those who have become grandparents, and a man doing so without the necessary

qualifications, either of being a grandfather or of being on the other side of fifty, stands in danger of being sneered at behind his back.

—*Lin Yutang.*

(We end on a lighter note, in taking a passage from "The Importance of Living" by a modern Chinese writer. From an Easterner living in the West it is a plea for a quiet life, free from hustle and gogetting, and other besetting sins of Modern America. As his opening quotation, he takes " Only those who take leisurely what the people of the world are busy about can be busy about what the people of the world take leisurely " (Chang Ch'ao). It is the keynote of the book, whether the subject is food or poetry, home or travel...the book of lover of daily life, with its small details and its humour... " having a haircut once in two weeks, or watering a potted flower, or watching a neighbour fall off his roof ". His humour and observation lead him into many interesting by-paths. The quoted passage comes from a chapter called " On growing old gracefully," in which he compares the American attitude of disparagement and fright of age with the mellow Chinese acceptance of it as a " glorious state ").

Q. 1. Give a title to this passage.

2. Make a precis of it into one third of its present size.

Number of words in passage.........338.
Number of words in Precis......112 (maximum).

Ans.

Old Age in China.

Lin Yutang recommends every old man to go to China if he can, because there even the poorest old man is respected and treated kindly, not disregarded or despised as he is in the West. In China, the older a man is, the more he is congratulated and the more he rejoices ; a man of eighty years is even regarded as specially favoured by the gods. Only men who are grandfathers or over fifty wear beards, and those who are neither, are sneered at as impostors.—(*86 words*).

(This is an example of a precis able to be reduced to approximately one-fourth instead of one-third).

CHAPTER X.

Short Precis Passages for Solving in Class Hours.

Many of the passages given in this book and other books on precis are long or difficult and require at least the regulation hour to solve them. In this chapter, we have tried to give simpler and shorter passages which can be tackled in class and explained there. Alternatively, they can be used at home when the student has only a little time to spare.

The first statement is by Tagore. As is usual with the great poet, it abounds in long words, and is distinctly philosophical in tone.

EXERCISE 1.

Tagore on Co-operation.

Dr. Robindranath Tagore in a message to the secretary of the Reception Committee of the 21st session of the Bihar Co-operative Federation Congress, says :

The co-operative movement which is gradually gaining ground in our economic life, because it represents the highest truth of man —the truth of his unity, is also the only way that can lead to the true wealth of people, the wealth born of the great meeting of individual wills. The huge megatherium of capitalism with its stupendous tail of bought up workers will naturally become extinct when individual men come to realise their own truth—not through the indecent exaggeration of their exclusive wealth but through a combination of their individuality founded upon mutual trust and undertaking.

Barbarism is exclusive specially guarding its cave dwellings of isolation. And the barbarians, mistrustful of others, constantly ready with their bows and arrows, remain stunted in mind and poor in spirit. Likewise the isolated disproportion of exclusive wealth is barbarous. It will become civilized when it evolves the true fulfilment of its moral character, its power of co-operation and when it grows sincerely ashamed of its iniquitous greed and of the unseemly scrimmage of competition through which one gains profit at cost of another's loss.

Here is the **Precis Solution.**

Dr. Rabindranath Tagore, in a message to the twenty-first Bihar Co-operation Congress, said that co-operation in economic life was progressing because it was an expression of unity, the highest truth. When all men realise that through mutual trust will come wealth for all, capitalism will naturally die. Co-operation is truly civilised, whereas isolation and mistrust of others is barbarism, stunting man's moral growth.

The second example is taken from a newspaper :

EXERCISE 2.

Wireless versus Microbes.

In 1896, a cargo steamer from a Chinese port unloaded at Bombay. It had aboard those veteran occean travellers, rats, some of which were carriers of plague germs. Infection was spread to the port and city of Bombay and later to the whole of India. Between 1898 and 1938 13000000 deaths from plague occured in that country. In 1911, another ship from China landed infected rats in addition to its ordinary cargo at the Netherlands Indies port of Soarabaya. In the next twenty-seven years, 200000 deaths from plague occurred in Java. The Government of the Netherlands Indies had to reconstruct the whole villages situated within the affected regions, so as to make the houses rat-proof. Experiences such as these have shown to have partly inspired the decision to establish a health sentry post at Singapore in the shape of the Eastern Bureau of the Leagu's Health organisation. From modest beginnings in 1925, that Bureau now maintains constant touch with 180 ports of Asia, Australia and Africa for collecting and disseminating to ports ashore and ships at sea the promptest information, on the presence of any of the dread infectious diseases : smallpox, cholera and plague. So the miracle, to-day, is fought by health organisation with wireless. Warned in advance of the existence of infection of any ship about to enter their port, the health authorities on the spot can take precautions to prevent the spread of infection. Remarkable evidence of the efficacy of the Bureau's vigilance is vouchsafed by the fact that, in 1929, the Australian Government, whose health regulations are very strict, decided that it was no longer necessary to demand bills of health from ships entering Australian ports because no infected ship could so enter without advance notification of its approach having been received from the Bureau. The wireless is too much for the microbe !

Here is its precis **Solution** :—

Until 1925, it was almost impossible to prevent ships infested with deadly plague rats from entering foreign ports, and India and Java in particular have suffered terribly from the ravages of plague imported from China. The health organisation of the League of Nations at Singapore now keeps a stirct watch on ships and reports to various ports by wireless the condition of foreign ships entering the harbour. Australia considers this enough protection, and in this way cholera, plague and smallpox have been effectively checked.

The third example comes from a journal in Paris :

EXERCISE 3.

The Aeroplane of the Future.

Sikorsky, the famous American aeroplane designer, announced in a recent lecture in Belgrade that he had already drawn up plans for a trans-oceanic aeroplane weighing 100 tons and capable of a speed of 250 miles an hour. The machine would be able to fly 80000 miles without landing with 100 passengers and a crew of sixteen ; it would be equipped with two-berth cabins, a bar, a kitchen, quarters for the crew, and a large hall in which dances and cinema shows could be held. It would be as comfortable in a word, as any ocean-going liner ; the only difference being that the liner takes four or five days for the voyage from America to Europe, while the aeroplane would cover the distance in sixteen hours.

Modern technique, Sikorsky declared, could already construct aeroplanes weighing several thousand tons, and capable of carrying several thousand passengers. The only reason why such giants would probably never be built was that there would never be enough passengers wanting to cross the ocean every day. For a long time, therefore, aviation would be content with building aeroplanes roughly of the present dimensions, because they corresponded most closely to actual needs.

The pioneer period of aviation, Sikorsky emphasized, is past. Heavier-than-air machines became the finally accepted form of aerial transport in 1935. Now all that remains to be done is to put into practice the theoretical knowledge gained, he said. It will be possible to fly to America in perfect safety in fifteen hours ; or to spend a cool week-end in the Arctic circle whenever summer at home becomes too hot.—*Condensed from Poslednya Novoti (Paris)*

Points to aid precis :—

1. Name of speaker and place of lecture.
2. Description of plane and speed.
3. Why small aeroplanes are built, not big ones.
4. Pioneer period of airways past.

Example number four is an a unusual, though homely, subject :

EXERCISE 4.

The Right Way to Cough

Coughing is not subject to our will. Everyone has had that sad experience when sitting in a theatre or concert hall, where a cough might draw angry glances from all sides. You try to suppress the irritation, but the pressure gets stronger and stronger until it overwhelms you. Coughing is an automatic reflex movement, like the blinking of the eyelids, and it cannot be sidetracked by any amount of effort. But it can often be shortened by doing it in the right way. Nine out of ten people do not know the art of coughing. When the spasm comes, they draw in a quick and violent breath ; that is the way to spoil the effect of a cough.

Nature has not invented the cough in order to annoy us, but in order to remove some congestion from the breathing system. Just as a plumber frees a stopped-up drain by a sudden push of the pump, so the body tries to cast out an obstruction by the force of the cough. That means that the lungs have to be filled with a large quantity of air, which is then suddenly expelled. The correct method is to draw in the air through the nose, expanding first the stomach and then the chest. If the breath is admitted through the mouth, the air is not prewarmed, and may therefore drag the construction still more deeply into the lungs. Breathing through the mouth cannot in any case fill the lungs sufficiently. The art of coughing consists, therefore, in taking a slow, deep breath through the nose and then to cough with great force. A German scientist who has recently experimented with this method on himself has been able to perfect it to the point of expelling with one cough a pea that had got into his lung.—*Illustrirte Zeitung* (*Berlin*).

Points to aid precis

1. Trying to prevent a cough.
2. Real function of coughing.
3. Proper way to cough.

EXERCISE 5

The uses of Coal Tar

From 1857 onwards, coal tar has been the origin of hundreds of discoveries. There seems to be no limit to the products which this unpromising-looking viscous fluid contains.

Aniline alone is the base of more than 10,000 different colours—every one of which is used in modern industry. Aniline dyes have brought with them strange and sudden changes. The indigo fields in India suffered a tremendous set-back when it was found possible to produce the magnificent blue colour from coal tar. And purple, the royal colour, was no longer the prerogative of princes and maharajahs when it became available in the growing aniline range.

Of all products of coal-tar, the most important, for humanity, are the drugs, antiseptics, and other allies of the science of medicine. Carbolic acid, Iysol, and Salicylic acid are to-days' effective weapons against germs. And if, in spite of these acids, as germ manages to attack us, there are other products as coaltar to come to our help. Headaches can be soothed by aspirin and pyramidon-fevers by phenacetin and antipyrine. The medical by-products of coal-tar are, in fact, almost unlimited. Ehrilich and Hata discovered a cure for the dreaded syphilis in a combination of aniline and arsenic. And germanine is used with effect against the wasting onslaught of sleeping sickness.—*A. J. Petch.*

EXERCISE 6

Brain-Power and your Left Hand

Exercise your left hand. Only then will you make proper use of both halves of your brain. The point is that the average man does not think with the whole of his brain. He thinks only with one half of it, usually the left half—while the right half remains almost inactive.

A Viennese professor called Ludwig John concluded that a man who uses his left hand and arm either very little or not at all, is leaving unused the cells of the right half of his brain. (This conclusion is borne out by the fact that paralysis arising from haemorrhage in the right half of the brain affects the left hand and the left side of the body generally, and *vice versa.*)

But it must be remembered that organs of the human body that remain long unused, gradually atrophy. So that if you wish to develop fully both halves of your brain, you should make a point of using your left hand and arm as much as you possibly can. By doing so you will force both halves of your brain to work to their

full capacity; and you will soon realize that your memory has grown much clearer, your temperament more equable, your will stronger and your energy greater. Nervousness, too, and liability to fits of anxiety and depression will tend gradually, to disappear.

—*From a Riga Paper.*

EXERCISE 7

Nature is Radical

Nature is radical. She has produced countless thousands of different creatures. In one instant she creates a whale, and then turns about and brings into being a microbe so small that our eyes are powerless to see it. Radicalism versus conservatism is an age-old battle. Human liberty and freedom have been won by radicalism. A radical is simply a man who dares to think differently. If he does not think differently he must think the way somebody else thinks. A man who thinks as ten million others think seldom gets anywhere. History proves that the thought of the minority is often more powerful than that of the vast majority.

Every scientist known to the world is radical. In fact, there are probably more radicals in science than we have in any other line of human endeavour. Pasteur stood virtually alone in his theory of bacteria. He was scoffed at and ridiculed and even pitied by men of history, he proved that his thought was sound, and he laid the foundation of the modern science of bacteriology. Pasteur's radical thought has saved the lives of millions—*Raymond Rates.*

EXERCISE 8.

Dare to be Different.

The man who thinks as his friends think is usually a mental prostitute. We have all met fellows who are always agreeing with their friends. They are usually afraid to voice a different opinion. They take the path of least resistance. It goes without saying that men of this nature never distinguish themselves. They forget that their friends would have more respect for them if they had their own ideas even if they were peculiar. It is difficult to pick out any one particular motor car in a group when it is just the same shade as the others, but one white vehicle among ten thousand blue ones is instantly seen.

The pyramids of Egypt, the leaning tower of Pisa and the skyscrapers of New York stand as monuments to radicalism. They are the creations of daring minds. It would seem that the things that endure are the things that are different. If these wonders of the world should crash to-morrow, the mere memory of it would live for ages.

Radicals are usually leaders of men. A man cannot lead when he has the same ideas as the men he is going to lead To keep his men following him he must always keep ahead of their thoughts and win them over to his new ideas.

Radicalism keeps the human race out of ruts. It is not a destroying force, but a creative force. The world needs more of it. We need more radicals in religion and even politics. No thought or human convention is worthy of perpetual endurance.

Raymond Rates.

EXERCISE 9.

Voltaire, the famous French critic and satrist of the eighteenth century, says bitter things—

Voltaire on War.

It is unquestionably a very noble art to ravage countries, destroy dwellings and, one year with another, out of 100000 men to cut off 40000.

But an odd circumstance in this infernal enterprise is that every chief of these ruffians has his colours consecrated, and solemnly prays to God before he goes to destroy his neighbour. If the slain in battle do not exceed 2000 or 3000 the fortunate commander does not think it worth thanking God for ; but if besides killing 10000 or 12000 men, he has been so far favoured by heaven as totally to destroy some remarkable place, then a verbose hymn is sung in four parts, composed in a language unknown to all the combatants.

Of what avail is humanity, benevolence, modesty, temperance, mildness, discretion, and piety—when half a pound of lead, discharged at the distance of 600 paces, shatters my body : when I expire at the age of 20, under pains unspeakable, and amid thousands in the same miserable condition ; when my eyes at their last opening see my native town all ablaze ; and the last sounds that I hear are the shrieks and groans of women expiring among the ruins—and all for the pretended interest of man who is a stranger to us.

EXERCISE 10.

The Perfect Food.

If a human baby grew as fast as a bee, it would weigh nearly four tons at the end of its first week. If it happened to be a specially favoured girl baby, it might even break the nursery scales with its weight of a little less than eight tons.

United States Government experts have found the reason for the amazing growth of the bee larva. As soon as it is hatched it is fed with a substance known as "royal jelly," which exudes from the heads of the young worker bees. A compound of carbohydrates, fats and protein—it appears to be the most perfect food known.

So amazing is the larva's growth that it has to be checked. So after its week of intensive feeding it is sealed up in a silken bag in which it receives no nourishment, and from which it emerges after twenty-one days as a worker-bee, able to fend for itself.

For a few days the worker is confined entirely to "housework," exuding the "royal jelly" to feed other larvae and busying itself with necessary tasks about the hive. Then it is allowed to go in search of honey, and it spends the rest of its life of about six weeks as a field bee.

From the Adlaide Advertiser (*South Australia*)

CHAPTER XI

EXAMINATION PAPERS

1. I. C. S.
2. Indian Audit and Accts.
3. I. P. S.
4. Indian Military Academy.
5. B. A.
6. Intermediate.

Indian Civil Service—1937

Q. Write a precis of the following passage in about one-third of the length.

Nobody, it is to be hoped, can raise any objection to a republication of Boswell's Johnson, but there may be people, who will raise an objection to a selection from it. Upon the whole the more cultivated people of the modern world have a tendency to protest against the practice of selecting from such masterpieces, and the phrases 'mangling', truncating, lopping, and torturing, are phrases, I imagine, which are kept set up in type in most newspaper offices. But how many people—I am not speaking now of professional literary men or the critics—how many of the ordinary, every day people have read Boswell's Johnson in its entirety? It is a very bulky book or series of books. Its very bulk, I venture to say, frightens many away from the attempt to read it: nay, it forbids them even to possess it. Here, at any rate, is something they can read. It is not all Boswell, certainly; but it is the best of him and much more than any man, having read, can remember. That for certain purposes and those perhaps the largest, a complete text of any document is preferable will not be disputed: but if it be maintained that no statement or narrative is of any value if it be fragmentary and selective, the consequences are interesting and somewhat alarming. For it is overwhelmingly probable that almost all the documents upon which we base our belief in the existence of Jesus Christ or Socrates have been mangled and edited again and again The art of selection has not been invented by modern editors. It is a process which goes on by inevitable operation in all historic things. Every great philosophy, every great religion is founded not upon a diary, but upon a scrap-book. If the world of the future knows nothing more of Boswell's Johnson than a selection of some of the most admirable passages, it will be knowing as much (and possibly a little more) than most of us know about the Greek philosophers, or the incomparable wit and wisdom of the medieval schoolmen. The act of making selection from a writer is simply the crown which awaits his fame; for it is the proof of his immortality. If it is really useless for us to judge of anything in samples (and so the most artistic critics tell us) then, certainly, we are all in a most difficult position. There is that interesting object the earth, for instance; we cannot see it in its entirety, except by going to the moon, and then somewhat obscurely; we see as much of it as we can get hold of. The universe itself cannot show us its unity; we have to judge of it in selections. If there is really no justification for dipping into a book, as is the habit of some of us, it seems

really doubtful whether there is any justification for dipping into existence, as we all of us do. Whenever, or wherever we are born we are coming into the middle of something at whatever time we first begin to take notice, we are reading the last chapter of some story first. Once establish the proposition that good things are useless if they are fragmentary, and all our lives, religion, principles, politics, and habits, become useless indeed. For, whether they are good or bad, they are all fragmentary. I can, therefore, scarcely admit that a good thing is not good even in a small quantity; I am prepared to maintain that if one cannot have too much of a good thing one cannot have too little.

POINTS

"Selections from Boswell Reviewed"

1. To literary men the prospect of eliminating material from Boswell's life of Johnson appears intolerable.

2. But the volume of the book despite its excellence proves prohibitive to the ordinary man to read it, much less possessing it. Thus appearance of such a volume is welcomed.

3. All great teachers and philosophers like Christ and Socrates are known by their fragments of thought.

4. Selection may tell on quantity of material but not on the quality of thought. In fact condensed work presents a clearer perspective than the whole. Good work, however little, retains its value.

Indian Civil Service—1936.

Q. Write a precis of the following in about one-third of its length.

The overshadowing by the novelist of all other branches of the profession of letters, which is the most notable feature of recent literary history, is not without embarassments to himself. The novel is coming to be subjected to the minute and detailed criticism that was formerly reserved for the solem productions of scholarship and science. But whereas the author of a treatise on Browning's use of the split infinitive, or on the manners and morals of the plesiosaurus, may be fairly sure of having only to face the attacks of his fellow-grammarians or palaentologist, with whom he is presumably

competent to deal, the unhappy novelist, whose theme is common life, finds himself beset by the innumerable specialists in the midst of whom common life is lived. If his characters go on a railway journey, some erudite Bradshew scholar may convict them of starting from the wrong terminus and travelling by a train consecrated exclusively to the transport of milk-cans; if they fall sick, Harley street will patronizingly observe that the treatment they receive for scarlet fever is that prescribed by the profession for cases of housemaid's knee; if they inherit great possessions from unsuspected and intestate noble kinsmen, and conveyancers expose the invalidity of their title-deeds, their investments must satisfy the censorious judgment of Tattershall's or the Stock Exchange, their sports please critical and expert eyes at Twickenham or Lord's; while their creator cannot even consign them to the grave without some anxiety for some flaw in procedure which may expose him to the ridicule of sextons, undertakers, or monumental masons. We can scarcely wonder at the increasing tendency of contemporary writers to take refuge in the old dictum that every man possesses the material for one good story, and to confine themselves to variations on an autobiographical theme.

Undoubtedly there are some books to which it is fair to apply these exacting tests. Such, for instance, are historical novels, not because of the disturbing effect of their casual inaccuracies on the minds of students of history, who are too small a class to be entitled to special consideration in works not primarily addressed to them, but because an historical novel is by its very nature didactic. However modest the author's attention may be, the majority of his readers are sure to accept him at his face value as a teacher of history, it is right to expect some assurance that they are not being misled. The presentation of the Knights of the Temple as priests, and of a Franciscan friar dispensing lavish hospitality in an English forest at a date when St. Francis was playing in his nursery at Assisi, are real, if minor, flaws in a great masterpiece, because Ivanhoe is difinitely an historical novel; the infant Perdita's landing on the sea-coast of Bohemia detracts nothing whatever from the greatness of A Winter's Tale, which no one has ever taken for a geographical play. Another class of novel of which a special accuracy is justly demanded is the novel of propaganda. Though some play must here be allowed to rhetorical exaggeration, and though we do not expect the authorities for the administration of Brimstone and treacle to be cited in footnotes, a diproof of the historicity of the main features of Dotheboys Hall would reduce Nicholas Nickleby to the rank of a scurrilous libel. With some other novels of specialized themes we reach more debatable ground. The writer of a detective story, recently

pilloried in our columns by a member of the force for ignorance of the relative precedence of a chief constable and an inspector might retort that professional police procedure is only incidental to the subject, that no sane man would come to him for instruction in it, and that he could not be expected to anticipate the extension of the traditional recreations of busmen to the inner circles of Scotland Yard. Exponents of that popular branch of the art, the desert novel, may claim that the Sheikh is now universally understood as a purely ideal figure, and that a reader has only herself to thank if she experiences any inconvenience from using one of these works as a manual of etiquette in the polite society of the Saharas. And the writer who is not specialist but a simple story teller, and who is told that, before he sends his manuscript to the printers, he must go the rounds of the experts and have the hero's wardrobe censored in Savile-row and the heroine's in Bond street, the moonlight of their betrothal at Greenwich street, and their marriage licence at Doctor's commons, will, if he has a proper confidence in himself and pride in his calling, sweep aside all these irrelevancies with indefference or scorn, protesting that his craft is the craft of Homer, and his subject, by the treatment of which alone he can be judged, is not tailoring or astronomy or jurisprudence, but men and women whose innermost hearts will not be seriously affected though trousers be creased down the sides and the moon rise in the west. And perhaps the art of fiction will not be grievously impaired if, with all this hyper-criticism of the trivial, he repudiates the exaggerated realism from which it proceeds, placing the scene of his next story in the Land of Heart's Desire and dating it 'Once upon a time.'

Indian Civil Service—1935.

Q. Write a precis on the following passage in about 200 words.

That capacity to produce has outstripped capacity to distribute is, we believe, now an accepted doctrine. Given another form, that capacity to produce has outstripped capacity to consume in a world so imperfectly organised that a large proportion of its inhabitants never have a chance of showing that they can consume. The mystery called prices stands in the way of distribution and consumption since it looks to profit, not to need, which should be the dominant consideration in a morally and intellectually convincing world. What with machinery and fertilizers much more can be produced of manufactured and raw commodities than can be used up, while in every country there is the misery of poverty. Millions are in need of more food, clothing and

other things that come their way; satisfying their needs would keep millions in work and wages. But price cannot be made a servant of the general good, meaning the good of every one. We talk of 'saturation point' in wheat or cotton when millions are unfed and naked. The economics of restriction is not the same thing as the economics of happiness, though restriction is resorted to in an attempt to reduce misery and suffering and increase prosperity. An all-wise mind contemplating man from afar might see him as a squirrel in a cage trying to find happiness in chasing its own tail. Yet chasing its tail does help to keep a captive adimal in good health, so perhaps man does get some good out of seeking prosperity through artificial scarcity. But that this is the way to the widest and highest happiness is a view the intelligence rejects.

Admittedly it is waste to produce more of a thing than can be used. If the world will not buy more than a certain quantity of jute it is foolish of Bengal to grow and manufacture more than can be sold. People who pine for jute without being able to buy are few. Those who want it for other than business purposes are presumably to be found only in asylums. So with aeroplane engines, bedsteads, gramophones, and suspension bridges. If they are not wanted for use they are not wanted at all, and an excess of them would be a nuisance. It is difficult to know where to put temporarily surplus motor-cars, and what could be done with a surplus of suspension bridges? But arguments that may convince when applied to certain commodities may be much less convincing when applied to the fundamental necessities of life. Men can live without aeroplane engines and steel chains, even without bedsteads. But not without food, and hardly without clothing. Abstention from producing may be good sense and morals in some circumstances, and outrage against humanity in others. Besides, restrictive activity goes beyond mere abstention. Often nowadays it takes the form of the destruction of food-stuffs and the raw material of clothing while the hungry and naked look on. When men can do this it means that they have been coarsened by their troubles and perplexities. Not many individuals could descend to it. Yet it is what men in the mass, and commerce as a system are doing. Few householders are capable of throwing a loaf into a dustbin when a hungry child with sad eyes stands by. Many food-producing countries destroy surplus food though the hungry of the world are legion. What the eye does not see the heart does not grieve at.

The world still feels that the raising of crops is man's chief work. When the harvest is in, there are yet harvest rejoicings. Business houses on the other hand do not get ecstatic and dance round the ledgers when the trial balance

is struck. When, however, the harvest is in and the barns are full the grower gets haggered as he wonders whether he will be able to sell the fruit of his hard work in this age of glut. Vistors to Brazil have been told at an official banquet of the country's success in burning up last year's splendid coffee crop. The States and Canada have burned much of their wheat, and whitened rivers and creeks with the milk that nobody wanted. In some cotton lands pests are being scattered to keep down the yield. To spread what he heaps up even in this land of India where skin and bone is the lot of millions. If, however, we believe the universe to be ruled by an intelligence whose purposes mortals must serve by using their own intelligence we cannot believe that glut and starvation, destruction and deprivation, are meant to be concomitants. They are challenges to men to find something better.

Indian Audit and Accounts.

1937

Q. Give the substance of the following passage in about 250 words.

In his farewell address on June 24 to the London School of Economics, Sir William Beveridge emphasized the need for both observation and detachment in the social sciences. Failure to be scientific in method and detachment on the part of both economists and statesmen, he said, had been largely responsible for the tardy development or recognition of the social sciences, alike in the neglect of observation of facts as the basis of theories and as the control of theories, and in the lack of detachment from partisan actions and the giving of judgment on controversial political issues. The social services of Great Britain might well have been cited by Sir William Beveridge to illustrate his point. They continue to grow piecemeal, and every session parliament adds something to the imposing structure. It is nearly thirty years since the last comprehensive enquiry into public social provision in Great Britain was made. Continually, however, we witness particular aspects of the social services criticized strongly to prove or disprove some political tenet or preconceived idea and it is rare indeed to find them considered in relation to a comprehensive and well-defined social policy.

The report on the social services which has just been issued by P. E. P. (political and economic planning) accordingly meets a definite need as well as provides a noteworthy example of the type of impartial and comprehensive analysis of the facts desiderated by Sir William Beveridge. The re-

port has the freedom from preconceptions which characterizes the investigations of P. E. P. and gives us a comprehensive and detailed examination of each of the social services.

With some of these individual social services, which are grouped in three categories—namely, constructive community services, such as education and public health and employment insurance, widows, orphans, and old age contributory pensions as well as workmen's compensation; and social assistance services such as non-contributory old-age pensions, unemployment and public assistance—scientific workers may have their own particular contact as individual citizens. With the collective review of the services as a system, the mapping of the ground they cover and the intervening gaps, as well as with the indication which are not yet fully developed in the existing social services, scientific workers will, however, have a keen, if not a professional interest.

The admirable survey and analysis which are provided in this report as primarily a stimulus to further constructive thinking; and opinions in some matters that have sometimes ranked as established convictions will require re-examination by unprejudiced students. Despite the great increase in the last thirty years of expenditure on social services, which now reaches the sum of 400000000£, a year, that is, nearly £9 a head, or about a tenth of the national income of 1934, 71 per cent of which is financed out of rates and taxes, the report shows clearly that there has been no spectacular transfer of wealth from rich to poor. Indirect taxation of the working classes has increased side-by-side with the direct taxation of the well-to-do.

The main argument of the report is not that we should begin to economise on our social services that we should plan them better. At present they are the result of piecemeal political and administrative improvisactions which need replacing by a more deliberate social service policy, a continued review with a programme of priorities and the filling of gaps. Many of these gaps, as well as serious anomalies and defects, wide disparities, and abuses, appearing unchecked in our present system, are duly pointed out in the report which leaves no doubt of the room for reform. But the report does more than this. It assists the emergence of a mature philosophy and a broad strategy of the social services, and thus the replacement of fairly strong but largely unconscious tendency by conscious purpose.

This establishment of guiding principles, and of authority to ensure their observance in practice, is best secured not by a Royal Commission, which is regarded as too cumbersome but by the establishment of a social service statutory com-

mittee, acting as an advisory general headquarters staff. The value of this type of detached examination and criticism is demonstrated by the experience of the unemployment Insurance Statutory committee and of the Law Revision committee The suggested committee would have three main duties, to study the basic principles of the service; to promote efficient and economic working indicating any needful change of administration and financial structure; and to direct attention to anomalies and gaps, making remedial proposals.

Scientific workers will be quick to recognise in this suggestion something of the ideas expounded by General Smuts in his Sidgwick Memorial Lecture on 'Democracy' and this further plea for an extension of scientific method and inquiry into controversial matters which should be settled on a basis of fact, and not prejudice, will be welcomed by them. Equally too, the report makes clear the impossibility of isolating politically the social services. Economic policy, social service policy, and industrial wage policy are closely interlocked. Under our present health insurance system bad industrial organization may be persistently subsidised. The powers provided under the National Health Insurance Act to survey the health of local committees, and penalise employers responsible for high sickness rates, have never been used and certain factories and offices continue to be so unsatisfactorily arranged or operated that they give rise to excessive numbers of sickness claims.

The increasing part which scientific workers take in the administrative side of industry gives them special responsibilities in these matters and the report also comments on the failure of those in charge of the great public social insurances of the United Kingdom to be alive to these questions and to take the broad view of their functions in helping to reduce accidents and disease, which some private enterprise insurance companies have done. Dereliction of duty of this type is one of the prime concerns of associations of professional workers, and it is clear that such associations need much more general support from the rank and file of the professions and also continued stimulus, if their functions are to be fully and wisely discharged.

POINTS.

1. Sir William Beveridge blamed the lack of scientific objectivity for the failure of social sciences to receive their due recognition, and parties' outlook in the initiation of social policies was held responsible for inadequate organisation of national services.

2. He praised the P. E. P. report as a model of scientific study of the various types of social services in operation which revealed that despite the expanding sphere of state help, economic disparity between the rich and the poor had not decreased as direct taxation of the rich had gone together with indirect taxation of the poor.

3. Thus a consciously planned system made operative on a nation-wide plan, instead of piece-meal legislation was the urgent necessity, and he recommended the establishment of social service statutory committee in preference to a Royal Commission.

4. He further stressed the need of co-ordinating of social policies with economic institutions in the light of enquiry with scientific impartiality on a basis in which the interlocking of wage policies, social services and economic theories are fully recognised.

Indian Audit and Accounts.

1936.

Q. Write a precis of the following passage in not more than 250 words.

In framing an estimate of the human future two leading facts are dominant. The first is the plain necessity for a political re-organisation of the world as a unity, to save our race from the social disintegration and complete physical destruction which war, under modern conditions, must ultimately entail, and the second is the manifest absence of any sufficient will in the general mass of mankind at the present time to make such a re-organization possible. There appear to be the factors of such a will in men, but they are for the most part unawakened, or they are unorganized and ineffective. And there is a very curious incapacity to grasp the reality of the human situation, a real resistance to seeing things as they are—for man is an effort-shirking animal—which greatly impedes the development of such a will. Failing the operation of such a sufficient will, human affairs are

being directed by use and wont, by tradition and accidental deflections. Mankind, after the tragic concussion of the Great War, seems now to be drifting again towards new and probably more disastrous concussions.

The catastrophe of the Great War did more or less completely awaken a certain limited number of intelligent people to the need of some general control replacing this ancient traditional driftage of events. But they shrank from the great implications of such a world control. The only practicable way to achieve a general control in the face of existing governments, institutions and prejudices, interested obstruction and the common disregard, is by extending this awakening to great masses of people. This means an unprecedented educational effort, an appeal to men's intelligence and men's imagination such as the world has never seen before. Is it possible to rationalize at present chaotic will of mankind? That possibility, if it is a possibility, is the most important thing in contemporary human affairs.

We are asking here for an immense thing, for a change of ideas, a vast enlargement of ideas, and for something very like a change of heart in hundreds of. millions of human beings. But then we are dealing with the fate of the entire species. We are discussing the prevention of wars, disorders, shortages, famines, and miseries, for centuries ahead. The initial capital we have to go upon is as yet no more than the aroused understanding and conscience of a few thousands, at most of a few score thousands of people. Can so little a leaven leaven so great a lump? Is a response to this appeal latent in the masses of mankind? Is there anything in history to justify hope for so gigantic a mental turnover in our race?

A consideration of the spread of Christianity in the first four centuries A. D. or of the spread of Islam in the seventh will, we believe, support a reasonable hope that such a change in the minds of men, whatever else it may be, is a practicable change, that it can be done and that it may even probably be done. Consider our two instances. The propaganda of those two great religions changed, and changed for ever, the political and social outlook over vast areas of the world's surface. Yet, while the stir for world unity begins now simultaneously in many countries and many groups of people, those two propagandas each radiated from a single centre and were in the first instance the teaching of single individuals; and while to-day we can deal with great reading populations and can reach them by press and printed matter, by a universal distribution of books, by great lecturing organizations and the like, those earlier great changes in human thought were achieved mainly by word of mouth and

by crabbed manuscripts, painfully copied and passed slowly from hand to hand. So far it is only the trader who has made any effectual use of the vast facilities the modern world has produced for conveying a statement simultaneously to great numbers of people at a distance. The world of thought still hesitates to use the means of power that now exist. History and political philosophy in the modern world are like bashful dons at a dinner-party; they crumble their bread and talk in undertones and clever allusions to their nearest at table. But in a world where mars can reach out in a single night and smite a city a thousand miles away, we cannot suffer wisdom to hesitate in an inaudible gentility. The knowledge and vision that is good enough for the best of us is good enough for all and rule for mankind, the attempt to meet this urgent necessity of a common control of human affairs which, indeed, is no religion, but only an attempt to realise practically the common teaching of all the established religions of the world, has to speak with dominating voice everywhere between the poles and round about the world.

And it must become part of the universal education. It must speak through the school and the university. It is too often forgotten that education exists for the community, and for the individual only so far as it makes him a sufficient member of the community. The chief end of education is to subjugate and sublimate for the collective purposes of our kind the savage egotism we inherity. Every school, every college, teaches directly, and still more by implication, relationship to a community and devotion to a community. In too many cases that community we let our schools and colleges teach to our children is an extremely narrow one; it is the community of a sect of a class, or of an intolerant, greedy, and unrighteous nationalism. Schools have increased greatly, in numbers throughout the world during the last century. but there has been little or no growth in the conception of education in schools. Education has been extended, but it has not been developed. If man is to be saved from self, destruction by the organization of a world community. there must be a broadening of the reference of the teaching in the schools of all the world. World-wide educational development and reform are the necessary preparations for and the necessary accompaniments of a political reconstruction of the world. The two are the right and left hands of the same thing. Neither can effect much without the other.

Indian Audits and Accounts.

1935.

Q. Write a precis in about 250 words of the following.

Most scientists would agree that all the pictures which science now draws of nature are nothing more than pictures-fiction if you like, if by fiction you mean that science is not yet in contact with ultimate reality. Many would hold that from the broad philosophical standpoint, the outstanding achievement of twentieth century physics is not the theory of quanta with its present apparent negation of the laws of causation, or the dissection of the atom with the resultant discovery that things are not what they seem ; it is the general recognition that we are not yet in contact with ultimate reality. To speak in terms of Plato's well-known simile, we are still imprisoned in our cave, with our backs to the light and can only watch the shadows on the wall. At present the only task immedlately before science is to study these shadows, to classify them and to explain them in the simplest possible way. And what we are finding, in a whole torrent of surprising new knowledge, is that the way which explains them more clearly, more fully and more naturally than any other, is the mathematical way, the explanation in terms of difference from that intended by Galileo, that 'Nature's great book is written in mathematical language So 4trne is it that no one except a mathematician need ever hope fully to understand those branches of science which try to unravel the fundamental nature of the universe—the theory of relativity, the theory of quanta, anc the wave-mechanics.

The shadows which reality throws on to the wall of our csve migh a priori have been of many kinds. They might conceivably have been perfectly meaningless to us, as meaningless as a cinematograph film showing the growing of microscopic tissues would be to a dog that had strayed into a lecture room by mistake. Indeed our earth is so infinitesimal in comparison with the whole universe, we the only thinking beings, so far as we know, in the whole of space, are to all appearances so accidental, so far removod from the main scheme of the universe, that it is a priori all too probable that any meaning which the universe as a whole may have would entirely transcend our terrestrial experience and so be totally unintelligible to us. In this even, we should have had no foothold from which to start our exploration of the true meaning of 4he universe.

Although this is the most likely event, it is not impossible that some of the shadows thrown on to the walls of our cave might suggest objects and operations with which we cave-dwellers were already familiar in our caves. The shadow of a falling body behaves like a falling body, and so would remind us of bodies we had ourselves let fall, we should be tempted to interpret such shadows in mechanical terms. This explains the mechanical physics of the last century; the shadows reminded our scientific predecessors of the behaviour of jellies, spinning-tops, and cog-whels, so that they mistaking the shanow for the substance, believed they saw before them a universe of jellies and mechanical devices. We know now that the interpretation is conspicuously inadequate; it fails to explain the simplest phenomena, the propagation of a sunbeam, lhe composition of radiation, the fall of an apple, or the whirl of electrons in the atom.

Again, the shadow of a game of chess, played by the actors out in the sunlight, would remind us of the game of chess we had played in our cave. Now and then we might recognise knights or observe castles moving simultaneously with kings and queens, or discern other characteristic moves so similar to those we were accustomed to play that they could not be attributed to chance. We should no longer think of the external reality as a machine; the details of the operation might be mechanical but in essence it would be a reality of thought; we should recognise the chess players out in the sunlight as beings governed by minds like our own, thoughts the reality of which was for ever inaccessible to our direct observation.

And when scientists study the world of phenomena, the shadows which nature throws on to the wall of our cave, they do not find these shadows totally unintelligible, and neither do they seem to me, we can recognize chess-players outside in the snnshine who appear to be very well acquainted with the rules of the game as we have formulared them in our cave. To drop our metaphor, nature seems very conversant with the rules of pure mathcmatics, as our mathematicians have formulated them in their studies, out of their own inner consciousness end without drawing to any appreciable extent on their experience of the outer world. By pure mathematics is meant those departments of mathematics whicb are creations of pure thought, of reason operating solely within her own sphere, as contrasted with applied mathematics which reasons about the external world after first taking some supposed property of the external world as its raw material. Descrartes, looking round for an example of the produce of pure thought uncontaminated by observation (rationalism), chose the fact that the sum of three angles of a triangle was

Indian Audits and Accounts.

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necessarily equal to two right angles. It was as we know a singularly unfortunate choice. Other choices, far less open to objection, might essily have been made, as for instance, the laws of probability, the rules of manipulation of imaginary numbers, *i. e.*, numbers containing the square roots of negative quantities—or multi-dimensional-geometry. All these branches of mathematics were originally worked out by the mathematicians in terms of abstract thought, practically uninfluenced by contact with the outer world, and drawing nothing from experience; they formed

An Independent World,
Created out of pure intelligence,

and now it emerges that the "shadow-play" which we describe as the fall of an apple to the ground, the ebb and flow of the tides, the motion of electrons in the atom, ale produced by actors who seem very conversant with these purely mathematical concepts—formulated long before we discovered that the shadows on the wall were also playiug chess.

Indian Police Service.

1937.

Q. Writ a precis, in about 200 words, of the following passages.

Roger Fry's death is a definite loss to civilization. He was a great critic and a lecturer, and according to somc a good painter; he was in touch with the best continestal opinion, particularly French opinion; he was charming, polite, courageous, and gay in his private life; he was generous and energetic; he was always helping people, especially the young and obscure. On all these counts he will be missed, but the definite loss lies elsewhere. What characterised him aud made him so precious in twentieth—century England was that. although he was a modern, he believed in reason.

Belief in reason was common enough among the educated a couple of hundred years back, but it is rare today, because our knowledge has become greater and our problems more complicated. We can no longer divide mankind into philosophers, priests, and dupes, as Gibbou or Voltaire could. Even when we style ourselves philosophers, we know that we are sometimes duped, and not always by the priests, we know that each of us carries about a mass of inherited instincts, which enters into our judgments snd complicates our actions. How is it possible for so mixed a being as man to be reasonable? One might as well expect brass to behave as if it were unalloyed copper. Is not belief in reason based upon a mis-

conception of human nature which we should correct ? Since the war, an increased number of people have come to feel this, and are taking refuge instead in authority or in intuition. Authority attracts our dictators and our serfs, because it seems to promise a stable society. Intuition attracts those who wish to be spilitual without any bother. because it promises a heaven whcre the intuitions of others can be ignored.

Now Roger Fry rejected authority, mistrusted intuition. That is why his loss is so irreparable. There is no one now living, no one, that is to say, of his calibre—who stands exactly where he stood. He rejected authority absolutely. It is fairly easy for a recluse to reject it, but he was not a recluse, he was always in the world and keenly interested in the details, and it is difficult for such a man to avoid being overawed by the imposing figures who surrounded him and try to set the pace. He is tempted to listen not to what they say but to their names. But a name meant nothing whatever to Fry. He had, in this respect, the unworldliness of his Quaker forebears, and he could always shake an opinion out of its husk, and hold it up to the light of reason where it often shrivelled to nothing at all. If you said to him, "This must be right, all the experts say so, all the Trustees of tne National Gallery say so, all the art dealers say so, Hitler, says so, Marx says so, Christ says so, The Times says so" he would reply in effect, "Well I wonder, Let's see,' He would see and he would make you see. You would come away realizing that an opinion may be influentially backed and yet be trite. Needless to add, his rise in the official world was slow. It was not until recently that he was elected to a Slade professorship —an extraordinary delay in view of his outstanding claims. And after his deatb the obituary announcer of the B. B. C. spoke not of him but of a ninety-two years old admiral who once captured a Chinese fort. Rogcr would have found the admiral entertining and appropriate, almost a sedative. 'Yes well......' comes his veiled beautiful voice, 'well yes, of course, he would capture it." and his eye travels back to the canvas or his hand or the chessbosrd. He was not an aggressive man, but he was not conciliatory. His integrity and his independence were more to him that official seemliness, and if he wanted to make a devastating remark about Sir Lawrence, Alma Tademr, O. M., he made it, and scandalized authority.

Intuition he did not reject. He knew that it is part of our equipment, and that the sensitiveness which he valued in himself and in Others is connected with it. But he also knew that it can make dancing dervishes of us all, and that the man who believes a thing is true because he feels it in his bones, is not really very far removed from tho man who believes it on the authority of a policeman's truncheon. So he was

suspicious of intuition. Subjecting it, as it were to a fumigating process, and not allowing it into his life until it was well-aired. Here it can be argued, he showed himself more of a critic than of a creative artist. Certainly he never tried in applying logic to the illogical—an endless task, though in his case no labour of Ixion. New vistas kept opening as he rose. In his latter years he became more and more fascinated by the implications of modern paychology, and he would not if he could have exchanged his complicated inheritance for the simpler domain of the eighteenth century where reason reigned unchallenged, or was challenged only by ignorance.

As a youngman, he took a science degree at Cambridge; then he devoted himself to art. It was he who introduced the post-impressionists to England and it was his ideas for furniture snd decoration which were taken up by commercial firms after the Omeqa worsshops failed But his assthetic achievment will be recorded by others; I have no qualification for referring to it, and and though I knew him for many years, I only entered in a corner of his rich and varied life. It just seemed worth while, in this brief notice, to emphasize the belief which underlies his aesthetics and all his activity; the belief that man is, or rather can be, rational, and that the mind can and should guide—the passions towfrds civilization. He is a terrible loss. Yet somehow he cannot be mourned. There is something anti-funereal about him. Just as there was somethiug anti-pi.' Enthusiastic, yet comprehanding, he moves down the sinister corridor of our age, and those of us who knew him or listened to him are heartened to go ahead without him.

(Pi is a schoolboy's abbreviation gf 'pious' in the depreciatory sense of 'sanctimonius).

POINTS.

Death of Roger Fry.

1. Roger Fry was great as artist, stood still greater for his belief in Reason.

2. Rationalism *vs.* authority and intuition was the question of our age. Reason as pitched against the authority of dictators and the irresponsible comfort of spiritualism was a creed which needed defence today.

3. Because of the defeatist attitude towards life in general caused by aggression among states and lack of

social morality among men, the fundamentals of human nature as based on reason needed re-ezamination.

4. Roger Fry rejected authority and intuition, and refused to take things for granted unless justified by Reason.

Indian Police Service.

1935.

Q. Write a precis, in about 200 words, of the following passages.

Science Against Crime.

In most European countries a laboratory has long been regarded as an indispensable adjunct to police organization, and the addition of a very fully equipped one to the resources of Metropolitan police should meet the frequent criticism that they are not availing themselves to the full of the latest developments in the application of science to police work.

The institution of police laboratories does not mean that the police will no longer call in outside scientific help, or that the experts who are to become a permanent help, or that the experts who are to become a permanent part of the police organization will be any the less independent and unbiased because they will advise and assist the police as a matter of regular everyday routine and not merely in cases of murder or suspected murder, or a few outstanding crimes. In a great organization like the Metropolitan police responsible for the protection of nearly eight and a half million people, with about 80000 indictable crimes committed annually within their jurisdiction, there is ample scope for the employment of scientists who will give all their time to police work and be in constant touch with the force in regard to the whole field of crime. Such a scientific staff will not work only in the laboratory; they will visit scenes of crime with the detectives, thus familiarizing themselves with the practical problems with which the police are faced, and discovering, it may be confidently expected, new angles of approach to their solution and new methods for the detection or prevention of crimes.

It is in only this way that police science can be properly developed. Science in its application to police problems is usually labelled 'forensic' following the precedent of forensic

medicine, but police science (an anglicization of the French police scientifique) is a more comprehensive term. Police science may be said to have two sides, the forensic and the investigating, the one being the sphere of the expert witness and the other that of the police and the scientist in co-operation. To speak of the latter as forensic tends to imply that the usefulness of science for police purposes is limited to what will constitute evidence in court of law or be accepted by judge and jury as conclusive. This is far from being the case. The conclusion arrived at by laboratory examination of articles connected with a crime or other scientific tests or experiments may not in themselves be evidence, but are very often of the greatest assistance in bringing criminals to justice.

The technique of police science is now highly developed abroad, and the English bibliography on the subject is already very extensive. Much that has been written is of a merely popular character exhibiting no more than a superficial acquaintance with either police or science, but there is undoubtedly a wide scope for the application of definite results which have been achieved and for further discoveries in regard to the practical uses of biological, physical, or chemical knowledge and apparatus in criminal investigation.

Only a brief indication can be given here of some of the matters which come under the head of police science. It might be described as the discovery and study of clues, but this savours too much of detective fiction, and traces is a better word for the minutiae with which science deals in criminological as in other research. Beginning long ago with foot-prints, bloodstains, and such like obvious and elementary sleuths, the science of traces made its greatest advance with the application to police purposes of biological discoveries in regard to finger-prints. More recently it has been established that human hands are not the only tools with tell-tale badges of identity, but that there are similarly exclusive markings on inanimate objects, as for example, those which a metal weapon receives in the course of manufacture. Every gun or revolver has grooves or scratches on the breech block and barrel as a consequence of which any bullet or cartridge it fires bears marks that distinguish it from the bullets or cartridges fired by an other gren or revolver, and this knowledge has been christened 'Forensic Ballistics', a name which one trusts will never be vulgarised in this country. The implements that burglars and housebreakers use make impressions whose peculiar character would not usually be distinguished and demonstrated by microscopical examination and microphotography.

'Traces' include all kinds of stains or spots, hair, dust vegetable particles, portions of textile fabrics, etc. With the

aid of the microscope, the spectrograph, and the ultra-violet ray, these may disclose what would otherwise be unascertainable. Sherlock Holmes's scrutinies with 'a lens' which so often excited Watson's admiration may make us smile now, but many of Holmes's ideas have emerged from fiction to reality. The best known of foreign police scientists, Dr. Locard, of Lyons, who has made a special study of dust, acknowledges that he is indebted in this matter to Holmes, as well as to such real persons as Hans Gross, whose famous book system der Kriminalistik entitles him to be called the founder of police science.

The staff of the laboratory will be engaged in instruction as well as research. Lecturers will not be given to the students at the college and at the training school, and the members of the force. Police officers will be able to visit the laboratory to observe the methods of the scientist and the material with which he works, and will learn what to look for at the scene of a crime and how to preserve or collect and forward material for laboratory examination. There is no idea of trying to turn polite officers into scientific experts or scientists into detectives ; the two are necessarily separate occupations. Nor is police science to be regarded as a new way of catching criminals which renders the old way obsolete. Every detective officer knows that such an idea is ridiculous and that information, in all the public senses of that term, is the bed-rock of criminal investigation.

Mechanical aids, in particular motor transport and wireless, have revolutionized police methods in the pursuit of the criminal, but they have not led to the man on the beat or the telephone being dispensed with ; on the contrary, they have greatly increased the value of both. Police science in its relation to older methods of criminal investigation should have an equally tonic effect and make police work more interesting as well as more efficient.

Indian Police Service.

1934.

Q. Write an epitome of the following passage in about one-third of its length :—

The Fine Arts.

Fine art is the abstract or collective name given to the results of a whole group of human activities ; the activities themselves which constitute the group being severally called the Fine Arts. In antiquity the fine arts were not explicity named, nor distinctly

recognised, as a separate class. In other modern languages besides English they are called by the equivalent name of the beautiful arts. The fine or beautiful arts, then, are those among the arts of man which minister, not to his material necessities or conveniences, but to his love of beauty (using the word beauty in its widest sense); or if any art fulfils both these purposes at once, still as fulfilling the latter only it is called a fine art. Thus architecture, in so far as it provides shelter and accommodation is one of the useful or mechanical arts and one of the fine arts only in so far as its structures give pleasure by the aspect of strength, fitness, harmony, and proportion of the masses, by disposition and contrast of light and shade, by colour and enrichment, by variety and relation of lines, surfaces, and intervals.

There is no difference of opinion concerning the nature of fine art and the fine arts as thus generally described, are as contra-distinguished from art and the arts mechanical. It is acknowledged that the one set of arts exists to satisfy practical needs, and the other exists to give delight and satisfy the sense of beauty, while as to an intermediate set of arts which exists for both purposes, it is possible to distinguish in each case the part which is beautiful or pleasurable from the part which is mechanical or merely useful. But as soon as we enquire further, and seek for more precise definitions, we find ourselves confronted with a mass of speculation and discussion as formidable as has been accumulated in any department of human thought. Granting that the fine arts are those of which the end is beauty, or beauty and use conjointly, the question next arises, what is beauty ? and next how does the beauty of art differ from the beauty of nature ? and then, what place do the arts of beauty hold in the enormous in extent and enormous in complexity, a separate place has been given in modern philosophy under the name aesthetics. It is the province of aesthetics, says Ruskin, to tell you (if you did not know before) that the taste and colour of a each are pleasant, and to ascertain (if it be ascertainable, and you have any curiosity to know) why they are so, but in a less sarcastic and more extended definition it would be said that the name aesthetics is intended to designate a scientific doctrine or account of beauty in nature and art, and of the faculties for enjoying and for originating beauty which exists in man. Instead, however, of an accepted or uniform science, we find on these subjects a multitude of speculations as conflicting as they are voluminous, but yet conflicting more in appearance than in reality, because the source of their contradictions lies less in difference of judgment concerning the facts themselves than in difference of doctrine concerning the abstract order of the diversity of method in arranging and of formula in interpreting the facts.

When we say of the fine arts as a group that they are activities which minister to the love of beauty in man, it is as if we said, the tailor's art is an activity which ministers to his need

of clothes, and the inference is, in the one case as in other, that a separate class of men is to be found in every community, devoted to this particular employment. And such, practically, we all know to be the case; the gifts and calling of the artist constitute a separate profession of the producers, so to speak, of fine art, while the rest of the community are enjoyers or recipients of the fine art produced. In the most primitive societies, undoubtedly, this was not so, and we can go back to an original or rudimentary stage of every fine art, at which separation between a class of producers or performers, and a class of recipients, does not exist, such an original or rudimentary stage of the dramatic art, for instance, we are accustomed to witness in children, who will occupy themselves at all moments with mimicry and make-believe for their own satisfaction, and without the least regard to the presence or absence of witnesses. The original or rudimentary type of the profession of imitative sculptors or painters is the cave-dweller, of the palaeolithic age, who when he rested from his day's hunting, first took up the bone handle of his weapon, and with a flint either carved it into the shape or on its surface scratched the outlines, of the animals of the chase. The original or rudimentary type of the architect, considered not as a mere builder but as an artist, is the svage who, when his tribe had taken to live in tents or huts instiead of caves, first arranged the kinds and timbers of his tent or hut in one way because it pleased his eye rather than in some other way, which was as good for shelter. In none of these cases had the primitive artist any reason for pleasing anybody but himself; but at the same time it is clear that what one may enjoy by himself, whether in the way of mimicry, of imitation or ornamental carving and drawing, of the same disposition and adornment of dwelling-places and utensils—the same things, it is clear, others can also enjoy with him. For these and similar things to give pleasure it is not essential that others should be by—but the pleasures they give are essentiallly of a kind in which others can, if they are by, participate.

Another observation which may be made concerning the fine arts is that they are activities which men put forth, not because they need, but because they like. They have the activity to spare, and to put it forth in this way pleases them. Fine art is to mankind what play is to the individual; a free and arbitrary vent for energy which is not needed to be spent upon tasks concerned with the conservation, perpetuation, or protection of life. To insist on the superfluous, or optional character of the fine arts, to call them the play or pastime of the human race as distinguished from its inevitable and sterner tasks, is obviously only to reiterate our fundamental distinction between the fine art and the useful or necessary.

Indian Police Service.

1933

Q. , Write a precis of the following article in about two hundred words.

The League of Nations has often been criticised as the most ineffective agency, it is possible to imagine for the settlement of international disputes. This criticism has been overdone. The League provides machinery hitherto to a great extent non-existent, for the peaceful discussion of controversial issues between its members. More than that the League can hardly do It cannot change human nature. The members of the League are Frenchmen, Germans. Englishmen They are not supermen, which is what the critics really expect them to be and when the aforementioned Englishmen, Frenchmen, and Germans arrive at Geneva they behave as might be expected. They do not suddenly become passionless supermen capable of viewing the problems put before them in the cold pure light of reason. Only sometimes they come fairly near to the ideal, but there are a hundred differing views as to what the ideal is. Therefore, to be quite fair, if we blame the League of Nations, we must also blame human nature.

Public opinion is naturally focussed on big failures, like that of disarmament, a subject on which discussion and president Wilson's policy of open covenants openly arrived at are now plainly seen to yield for the most part results inferior to the old-fashioned diplomacy. But what is not generally known, and what the League has perhaps been too modest to blazon abroad in face of these alleged failures in bigger fields is the League's value as a clearing house for information and in organizing co-operation in fields where all decent citizens, no matter what their nationality, find it easier to co-operate. There is, for instance, the fight of science against disease and the fight of Government against the illicit traffic in drugs In both these fields the work of the League has been of the greatest value. It has built up an international organisation superior to any that any individual state could have set up. The health organization of experts maintained by the League has also had the active support of countries like the United States and Russia, which are not members of the League. Beginning with the establishment of an Epidemic Commission in 1920, which assisted Poland in establishing a sanitary cordon and stopping the spread of typhus from Russia into western Europe, the League has done first class work in securing interchanges of knowledge and experience between the public health organizations of the world; in promoting co-operation between these bodies; in studying the characteristics of special epidemics or epidemic diseases and the

methods of combating them. Several special missions have been sent to the East while, thanks to the generosity of the Rockefeller foundation, it has been possible for selected officers of health administrations to visit their colleagues in other methods, participate for some weeks or months in practical work, and then finally compare results at Geneva. Valuable work, despite the more persistent character of the obstacles encountered. has also been done in the fight against the secret drug traffic, and the white slave traffic. Less successful have been the efforts to secure better conditions for labour and an international reduction in working hours.

At a very early stage in its existence the League began the non-party study of world economic and financial problems. Its work in this sphere started with the Brussels conference held in September, 1920, where experts from 39 countries, nominated but not representing their respective Governments, met to consider methods by which stable finances could be restored—a task which is still continuing. Better known is the Geneva conference held in 1922 at which the desirability of a return to gold was first specifically laid down. Nor is it generally realised that the present world Economic conference was organized by the League and that Geneva, apart from some £ 26,000 found by the British tax-payer, has borne the expenses of the conference. We may agree or disagree with the conclusions and inferences drawn, but it is impossible not to pay tribute to the exhaustive analysis of present world trade tendencies disclosed in the Review of World trade, nominally for the year 1932 but in reality covering the three years previous, which the Financial section and Economic intelligence service of the League prepared and placed at the disposal of the delegates to the World Economic conference The Review is a singularly learned booklet, written naturally with a bias towards the international against the nationalist aspect of economics. The authors estimate that between 1929 and 1932 the value of international trade expressed in terms of gold shrank from 100 per cent. to 39 per cent. ; prices expressed in gold fell from 100 per cent. to 53 per cent. and the quantum of goods from 100 to 73 5 per cent. The chief feature of the early stages of the depression was the reduced purchasing power of the agricultural commodities, and raw materials. The agricultural countries were already in the main the debtor countries and the fall in prices in many cases more than doubled their debts. As country after country frantically endeavoured to protect its own market and there was steadily less trade in manufactured articles, the gravity of the trade depression moved from non-idustrial to industrial, from debtor to creditor countries. The Review draws attention to the growing tendency towards self-sufficiency among the nations, a tendency which, it is pointed out. has, however, developed simultaneously with the impoverishment of both industrial and non-industrial countries.

Academy, Indian Military
October, 1936.

Q. Summarize the following passage as briefly as possible without omitting anything essential.

The nineteenth century was more prolific in the creation of nations in Europe than any other century but the twentieth. Before 1800 there were practically only six nations in the true sense, that is of communities composed of inhabitants either racially alien or politically sympathetic to one another. The two in the first rank were France and England, those of the second grade were Portugal and Spain, those of the third Switzerland and Holland. These six have, as a result of over a century, remained politically intact and independent. During the nineteenth century two nations of the highest importance were added to the first rank, Germany and Italy. The other class were swelled by the accession of Belgium, Serbia, Rumania, Greece, and (in effect) Bulgaria. Norway was parted from Sweden, and German Holstein and Schleswig from Denmark. In all cases by the end of the nineteenth century the population of each nation-state was still either relatively homogeneous, or the racial minorities were relatively contented with their lot.

Outside of these nation-states stood the great composite Monarchies of Austria-Hungary, Russia, and Turkey. These included within their borders vast number of alien races, which they ruled by force and, in many cases entirely against their inclinations. The war of 1914, by shattering these ramshackle empires, released the national atoms held together by these centripetal forces. But the difficulty that the twentieth century has to face is that the new nations it has created include within their bounds large numbers of hostile aliens. That is peculiarly the case with the hostile aliens. That is particularly the case with two nations arising in 1919, which we may admit into the first class, Czechoslovakia and Poland. The nations of lesser rank, like Yugoslavia and Rumania, have been enlarged to include foreign elements. There are, as it were, potential 'Alsace-Lorraines' in all these states. It is in this fact that the danger of the future consists. The presence of a foreign element in the body of a nation is a perpetual source of irritation to revolution from within and to war from without. Two solutions were known to political science before the war.

The solution offered by federalism, or by extensive local self-government is one. The former has been successful in Canada in uniting French and Englishmen, the latter in South Africa in uniting Englishmen and Dutchmen. But federalism is the most finished product of political science, and is not utilizable

by any but the most civilized races. It is not, in fact, likely to be adopted in Czechoslovakia, Poland, Yugoslavia, or Rumania, for the distribution of the various races is not favourable to its success. The grant of extensive powers of self-government to alien units in a state is a policy of considerable hazard. For it can never be certain that it will be successful, and the intensity of national feeling is so great in Central Europe that any concession may be dangerous. And concession once made is not easily withdrawn. It is difficult to imagine that without some such safeguard Germans will ever be content to be ruled by Poles, or Magyars by Yugoslavs or by Rumans. But it is very difficult to believe that any of the nations will apply this solution.

The only other pre-war solution was the reconciliation of alien elements to a foreign ruler by the growth of economic interest between the two races concerned. But it is easy to see the defects of this agreement. What (nationalist) Ireland wants is less politics and more economics, said Mr. Bonar Law on one occasion. What shall a nation give in exchange for its soul? replied Mr. Churchill,......a tax on imported butter. Everyone who knows the fury of national hatred in Central Europe will appreciate the force of this retort. One of the most hopeful signs in Central Europe since the war is that towards the end of 1926, the Germans of Czechoslovakia co-operated with the predominant Czechs in a coalition government.* The chief reason may be often racial hatred.

A third solution has been advanced but has not yet been accepted. The Bolsheviks maintain that, if they conquered the four small Baltic states, they would allow them their racial and linguistic freedom and treat them like the dozen client republics of the Soviet. They maintain that system does solve racial problems. The Bolsheviks, therefore, assert the principle of racial and linguistic federalism in the parts, and of economic unity of the whole. This solution of racial, and of even economic, difficulties is original, but historians will be wise to avoid prophesying that it will be successful. Even if it were, it would still leave unsolved the problems of the relation of the Soviet Republic to the rest of the world. For Russia is not a member of the League; she does not, like other nations, submit problems and difficulties to that body. The League system and Bolshevist system are, in fact, opposed to one another, and until a meeting place is found these systems will be independent if not antagonistic.

The fourth solution is that of the League, the interposition of a just and impartial arbiter between the sovereign state and its racial and religious minorities. The centre and east of Europe contains populations less homogeneous than those of the west, the difficulties of nation-making have actually increased. The presence of alien or foreign elements in a state based on one

national or racial aspiration must be bad, for the result is perpetual and misplaced resistance by the alien subject. Moreover, unless national feeling declines in strength the problems will get worse. There are more problems of the 'Alsace-Lorraine' type in Europe today than there were in 1870. Germans live under alien rule in Poland, in Czecholovakia, in Yugoslavia. There are many Magyar aliens in the last two states and in Rumania. In Poland, the Poles are outnumbered by a mass of Jews, Ruthenians, and white Russians. The number of problems of this type is double what it was in 1870, and we know the difficulties created at that date.

There are, however, certain possibilities the existence of which is little known, but the effect of which is beginning to be more widely felt. At the time of the peace Treaties, Poland, Rumania, Czechoslovakia and Yugoslavia all signed Minorities Treaties. By all these instruments each people undertook to recognize all religious and racial minorities as fundamental parts of their nation, that is, as *bona fide* citizens. They declared also that they would give them rights to conduct their own schools and practise their own religion and an equitable share in the public funds assigned for such purposes. These obligations shall not be modified without the consent of the Council of the League of Nations. They constitute obligation of international concern and are placed under the guarantee of the League of Nations.

PROBLEM OF RACIAL MINORITIES.

Ans. 1. Eighteenth century states were different from the 19th century ones in the homogenous character of their populations.

2. Treaty of Versailles created new problems of racial minorities with all the complications of political rights and social privileges.

3. Pre-War solutions were either federalism as within the British Empire or the creation of economic ties, a formula which failed to satisfy the Irish.

4. Among the post-War solutions appears the Soviet system as a novel formula with its practice of racial autonomy within the state. The only alternative to that system stood the frame-work of Geneva with its only machinery of guiding international affairs under which the status quo of minorities could only be altered with the permission of the League.

Indian Military Academy.

April, 1937.

Q. Summarise the following passage as briefly as possible without omitting anything essential.

The history of Greece is, in this, as in many other respects, the best commentary on the history of Italy. Five hundred years before the Christian era, the citizens of the republics round the Aegean Sea formed perhaps the finest militia that ever existed. As wealth and refinement advanced the system underwent a gradual alteration. The Ionian states were the first in which commerce and the arts were cultivated and the first in which the ancient discipline decayed. Within eighty years after the battle of Plataea, mercernary troops were everywhere plying for battles and sieges. In the time of Demosthenes, it was scarcely possible to persuade or compel the Athenians to enlist for foreign service The laws of Lycurgus prohibited trade and manufactures. The Spartans, therefore, continued to form a national force long after neighbours had begun to hire soldiers. But their military spirit declined with their singular institution. In the second century before Christ, Greece contained only one nation of warriors, the savage highlanders of Aetolia, who were some generations behind their countrymen in civilization and intelligence.

All the causes which produced these effects among the Greeks acted still more strongly on the modern Italians. Instead of a power like Sparta in its warlike nature, they had amongst them an ecclesiastical state in its nature pacific. Where there are numerous slaves, every free man is induced by the strongest motives to familiarise himself with the use of arms. The commonswealths of Italy did not, like those of Greece, swarm with thousands of these household enemies. Lastly the mode in which military operations were conducted during the prosperous times of Italy was peculiarly unfavourable to the formation of an efficient militia. Men covered with iron from head to foot, armed with ponderous lances, and mounted on horses of the largest breed, were considered as composing the strength of an army. The infantry was regarded as comparatively worthless, and was neglected until it really became so. These tactics maintained their ground for centuries in most parts of Europe. That foot-soldiers could withstand the charge of heavy cavalry was thought utterly impossible. till towards the close of the fifteenth century, the rude mountaineers of Switzerland dissolved the spell, and astounded the most experienced

generals by receiving the dreaded shock on an impenetrable forest of pikes.

The use of the Grecian spear, the Roman sword or the modern bayonet, might be acquired with comparative ease. But nothing short of the daily exercise of years could train the man-at-arms to support his ponderous panoply and manage his unwieldy weapon. Throughout Europe, this most important branch of war became a separate profession. Beyond the Alps indeed, though a profession, it was not generally a trade. It was the duty and the amusement of a large class of country gentlemen It was the service by which they held their lands and the diversion by which, in the absence of mental resources, they beguiled their leisure. But in the Northern states of Italy, as we have already remarked, the growing power of the cities, where it had not extreminated this order of men, had completely changed their habits. Here, therefore, the practice of employing mercenaries became universal, at a time when it was almost unknown in other countries.

When war becomes the trade of a separate class, the least dangerous course left to a government is to force that class into a standing army. It is scarcely possible that men can pass their lives in the service of one state without feeling some interest in its greatness. Its victories are their victories. Its defeats are their defeats. The contract loses something of its mercantile character. The services of the soldier are considered as the effects of the patriotic zeal, his pay as the tribute of national gratitude. To betray the power which employs him, to be even remiss in its service are in his eyes the most atrocious and degrading of crimes.

When the princes and commonwealths of Italy began to use hired troops, their wisest course would have been to form separate military establishments. Unhappily this was not done. The mercenary warriors of the Peninsula, instead of being attached to the service of different powers, were regarded as the common property of all. The connection between the state and its defenders was reduced to the most simple and naked traffic. The adventurer brought his horse, his weapon, his strength, and his experience, into the market. Whether the King of Naples or the Duke of Milan, the pope of the signory of Florence, struck the bargain, was to him a matter of perfect indifference. He was for the highest wages and the longest term. When the campaign for which he had contracted was finished, there was neither law nor punctilio to prevent him from instantly turning his arms against his late masters. The soldier was altogether disjoined from the citizen and the subject.

The natural consequences followed. Left to the conduct of men who neither loved those whom they defended, nor hated those whom they opposed, who were often bound by stronger ties to the army against which they fought than to the state which they served, who lost by the termination of the conflict and gained by its prolongation, war completely changed its character. Every man came into the field of battle impressed with the knowledge that, in a few days, he might be taking the pay of the power against which he was then employed, and fighting by the side of his enemies against his associates. The strongest interests and the strongest feelings concurred to mitigate the hostilities of those who had lately been brethern in arms once more. Their common profession was a bond of union not to be forgotten even when they were engaged in the service of contending parties. Hence it was that operations languid and indecisive beyond any recorded in history, marches and counter-marches, pillaging expeditions and blockades, bloodless capitulations and equally bloodless combats, make up the military history of Italy during the course of nearly two centuries. Mighty armies fight from sunrise to sunset. A great victory is won. Thousands of prisoners are taken; and hardly a life is lost. A pitched battle seems to have been really less danger ous than an ordinary civil tumult.

Courage was now no longer necessary even to the military character. Men grew old in camps, and acquired the highest renown by their warlike achievements, without being once required to face serious danger. The political consequences are too well known. The richest and most enlightened part of the world was left undefended to the assaults of every invader, to brutality of Switzerland, the insolence of France, and the fierce rapacity of Aragon. The moral effects which followed from the state of things were still more remarkable.

Among the rude nations which lay beyond the Alps, valour was abolutely indispensable. Without it none could be eminent, few could be secure. Cowardice was, therefore, naturally considered as the foulest reproach. Among the polished Italians enriched by commerce, governed by law, and passionately attached to literature, everythlng was done by superiority and intelligence. Their very wars, more pacific than the peace of their neighbours, required rather civil than military qualifications. Hence, while courage was the point of honour in other countries ingenuity became the point of honour in Italy.

From these principles were deduced, by processes strictly analogous, two opposite systems of fashionable morality. Through the greater part of Europe, the vices which pecu-

liarly belong to timid dispositions, and which are the natural defence of weakness, fraud, and hypocrisy, have always been disreputable. On the other hand, the excesses of haughty and daring spirits have been treated with indulgence and even with respect. The Italians regarded with corresponding lenity those crimes which require self-command, address, quick observation, fertile invention, and profound knowledge of human nature.

Indian Military Academy

March-April, 1936.

Q. Summarise the following passage as briefly as possible without omitting anything essential.

The second main new factor in the world's life is the disappearance of the old autocracies. In 1910, walking in Hyde Park with a writer friend, I remember saying; It is the hereditary autocracies in Germany. Austria, and Russia which make the danger of war. He did not agree—but no two writers agree with each other at any given moment. If only autocracies go down in the wreckage of this war, was almost the first thought, I put down in writing when the war broke out. Well, they are gone. They were an anachronism, and without them and the bureaucracies and secrecy which buttressed them we should not, I think, have had this world catastrophe. But let us not too glibly assume that the forms of government which take their place can steer the battered ships of the nations in the very troubled waters of today or that they will be truly democratic. Even highly democratic statesmen have been known to resort to the way of the headmaster at my old school, who put a motion to the master's meeting and asked for a show of hands in its favour. Not one hand was held up, then he said, I shall adopt it with the greater regret. Nevertheless, the essential new factor is, that whereas in 1914, civilization was on two planes, it is now, theoretically at least, on the one democratic plane or level. That is a great easing of the world-situation, and removes a chief cause of international misunderstanding. The rest depends on what we can now make of democracy. Surely no word can so easily be taken in vain; to have got rid of the hereditary principle in government is by no means to have made democracy a real thing. Democracy is neither government by caucus Its measure as a beneficent principle is the measure of the intelligence, honesty, public spirit, and independence of the average voter. The voter who goes to the poll blind of an eye and with a cast in the other, so that he sees no issue

clear, and every issue only in so far as it affects him personally, is not percisely the sort of ultimate admidistrative power we want. Intelligent, honest, public-spirited, and the independent voters guarantee an honest and intelligent governing body. The best men the best government, is a truism which cannot be refuted. Democracy to be real and effective must succeed in throwing up into the positions of administrative power the most trust-worthy of its able citizens. In other words it must incorporate and make use of the principle of aristocracy; government by the best—best in spirit, not best born. Rightly seen, there is no tug between democracy and aristocracy; aristocracy should be the means and machinery by which democracy works itself out. What then can be done to increase in the average voter intelligence and honesty, public spirit and independence? Nothing save by education. The burden is very specially on the shoulders of public men, and that most powerful agency the press, which reports them. Do we realize the extent to which the modern world relies for its opinions on public utterances and the press? Do we realize how completely we are all in the power of report? Any litle lie or exaggerated sentiment uttered by one with a bee in his bonnet, with a principle, or an end to serve, can, if clearly expressed and distributed, distort the views of thousands, sometimes of millions. Any wilful suppression of the truth for party or personal ends can so falsify our vision of things as to plunge us into endless cruelties and follies. Honesty of thought and speech and written word is a jewel, and they who curb prejudice and seek honourably to know and speak the truth are the only true builders of a better life. Report, I would almost say, now rules the world and holds the fate of man on the saying of its many tongues. If the good sense of mankind cannot somehow restrain utterance and cleanse report, democracy, so highly vaunted, will not save us; and all the glib words of promise spoken might as well have lain unuttered in the throats of orators. We are always in peril under democracy of taking the line of least resistance and immediate material profit. The gentleman, for instance, whoever he was, who first discovered that he could sell his papers better by undercutting the standard of his rivals, and appealing to the lower tastes of the public under the flag of the convenient expression 'what the public wants' made a most evil discovery. The press is for the most part in the hands of the men who know what is good and right. It can be a great agency for levelling up. But whether on the whole it is so or not, one continually hears doubted. There ought to be no room for doubt in any of our minds as much as any other single agency to raise the level of honesty, intelligence, public spirit, and taste in the average voter: in other words, to build democracy on a sure foundation. This is a truly tremendous trust: for the safety of civilization

and the happiness of mankind hang thereby. The saying about little children and the kingdom of heaven was meant for the ears of all those who have it in their power to influence simple folk. To be a good and honest editor, a good and honest journalist is in these days to be a veritable benefactor of mankind.

And now what of the teacher ? one of the discouraging truths of life is the fact that a man cannot raise himself from the ground by the hair of his own head. And if one took democracy logically, one would have to give up the idea of improvement. But things are not always what they seem, as somebody once said ; and fortunately, government of the people, for the people does not in practice prevent the people from using those saving graces—common-sense andselection. In fact, only by the use of those graces will democracies work at all. When twelve men get together to serve on a jury, their common-sense makes them select the least stupid among them to be their foreman. Each of them, of course, feels that he is that least stupid man, but since a man cannot vote for himself, he votes for the least dense among his neighbours, and the foreman comes to life. The same principle applied thoroughly enough throughout the social system produces government by the best. And it is more vital to apply it thoroughlv in matters of education than in other branches of human activity. But when we have secured our best heads of education, we must trust them and give them real power, for they are the hope—well-nigh the only hope—of our future. They alone by the selection and instruction of their subordinates and the curricula which they lay down, can do anything substantial in the way of raising the standard of general taste, conduct and learning. They alone can give the starting push towards greater dignity and simplicity, promote the love of proportion, and the feeling for beauty. They alone can gradually instil into the body politic the understanding that education is not a means towards wealth as such, or learning as such, but towards the broader ends of health and happiness. The first necessity for improvement in modern life is that our teachers should have the wide view, and be provided with the means and the curricula which make it possible to apply this enlightenment to their pupils. Can we take too much trouble to secure the best men as heads of education—that most responsible of all positions in the modern state ? The child is father to the man. We think too much of politics and too little of education. We treat it almost as cavalierly as the under-graduate treated the master of Balliol. Yes, he said, showing his people round the quadrangle, 'that is the master's window,' then picking up a pebble, he threw it against the windowpane. And that he said, as a face appeared, 'is the master.' Democracy has come, and on education Democracy hangs ; the thread as yet is slender.

Indian Military Academy.

October, 1935.

Q. Re-write, in a continuous narrative of about 250 words, the substance of the following passage. At the end of the summary, state how many words you have used.

Twice—in 1795 and 1906—was the Cape colony wrested from the Dutch during the war of the French Revolution and Empire before it finally settled down into British hands. As a half-way house to India it was indispensable to us; and yet British ministries deplored the necessity of holding so much territory simply as a post on a line of communicationa They wanted only Simonstown and they lamented bitterly that Simonstown was not a second Gibraltar, easily held as a fortress without danger from inconvenient natives. Yet they were fain to accept the unwelcome fact that here was a territory already as large as Great Britain and likely to be swelled into thrice that area where white men had encroached upon the land of Bantu tribes, with very natural resentment, were continually raiding the white settlements, destroying crops and houses, carrying off cattle, and not sparing the white settlers.

Hence arose a succession of little wars. According to the reckoning of the Cape colonists, there had already been five such wars up to the year 1828. It was impossible in such circumstances for the mother country to refuse to the colony a tiny garrison of regular troops; and the House of Commons, always raging for the reduction of the army, took care that it should be as tiny as possible. In 1834 it amounted to three battalions of the Line, each less than 500 strong; and lest this force should stir up Governors to aggression, they were in 1833 instructed to bribe the Kafir chief to amity. Furthermore, an ordinance passed in that same year for the military organization of settlers and burghers in case of danger was disallowed by the colonial office. The plea was that such organization would enable any field-corner to levy war on the Kafirs. The actual result was that any Kafir chief was able to levy war on the settlers.

In December, 1834, after one of the usual affrays over stolen cattle, some 15000 Kafirs crossed the marshes on a front of 100 miles between the Winterberg and the sea and fell upon the white settlers with fire and sword. The regular force on the frontier, including a local constabulary once famous as the

Cape Mounted Rifles, amounted to fewer than 800 men, and these were quickly exhausted by rushing from threatened point to threatened point. The bulk of the settlers fled to Grahamstown, where they appointed some of their number as a committee of safety, which erected extremely faulty defences and was obeyed by no one. The danger was urgent, for the Kafirs were advancing with ruthless devastation and sweeping off sheep, cattle, and horses by the hundred thousand

Sir Benjamin D'Urban, a veteran of the Peninsula, no sooner received the news than he sent his chief staff officer, Colonel Harry Smith, with all speed to the scene of action and Harry Smith, starting, before dawn of New Year's Day, 1835, rode into Grahamstown on the 6th, having covered 600 miles. Some doubt has been thrown upon the actual length and duration of this famous ride, for the excellent Harry was not the man to make the least of his own achievements, but it was, at any rate, a very remarkable fact of horsemanship and endurance. Moreover, upon dismounting he did not retire to rest, but took command at once, organized the settlers into troops and companies and completely restored their confidence. Then, arguing that nothing would make the Kafirs retire so quickly on invasion of their own territory he boldly took the offensive at once with two small columns and forced powerful chiefs to fly for their lives.

Simultaneously he began the work of raising native levees, and finding the Hottentots almost peerless in their natural attitude for military training, he formed some 800 of them into two battalions. They included, as he admitted, every loose vagabond that he could lay his hands on, but they were turned into good soldiers in an incredibly short time. He called out also some 3500 burghers, who came up willing enough, but generally brought with them, on an average, one wagon to every three men, though every man somehow lacked a shirt or shoes or saddle or bridle. Comfort was their first thought in a compaign which they never expected to last for more than a few days. Smith also mounted 50 men of the 75 (first Gordon Highlanders), who took to their new calling with enthusiasm. By the end of March he had a mobile force of 3000 men, two third of them mounted, with six guns, and a stationary force on the frontier of some 2000 more.

They must have been in outward appearance the most astonishing British soldiers of their time. At home the traditions of George IV, the tailor, were still strong, and military uniforms were hopelessly unfitted for active service especially in a wild country. The mounted men of the 75th had abjured their dress for brown buckskin trousers, and more large red leather peaks over their forage caps, which made

every man look exactly as if he had some eyes—a gruesome spectacle. The Boers had huge white slouched hats, black jackets and trousers. The Cape-mounted rifles were in shabby green, much the worse for wear; and native guides and the like were in savage costume. Such a gang of ruffians has been rarely seen even in the annals of British warfare.

But under Harry Smith, they were first-rate men for their work. D'Urban, an old staff officer of the Peninsula, entertained old-fashioned notions about concentrating on the frontier, advancing, and fighting a pitched battle. Harry Smith had a fine record of service as D'Urban, but knowing that cattle were the Kafirs' dearest possession, turned the war into a series of cattle-raiding forays. His petrols were everywhere, but he made it a rule that they should observe the utmost vigilance and never move beyond reasonable distance of support. If any considerable body of Kafirs could be located in any given spot, he attacked it as speedily as possible with the first troops he could collect. There was, he admitted, some risk in the proceedings, but, as he added, the great science of war is to adapt its principles to the enemy that you have to contend with and to the nature of the country.

His columns varied in strength from 100 to 500 men. But generally fell below the latter figure. The men soon became madly keen after these raids, though the work in rough country and bush was most exhausting and not a little perilous. To be 20 hours in the saddle was nothing extraordinary ; and once a party of 500 men under Harry Smith's personal command traversed 218 miles of rugged and mountainous country in 7½ days.

So swift were his movements, and so terrible his name, that the Kafirs latterly fled at the very sound of his approach. Yet they were brave men, who never missed a technical fault and could plan and execute audacious counter-offensives. More than once patrols, careless in spite of Harry Smith's stringent orders, paid for their neglect with heavy losses. But before the boundless energy and enterprise of Harry Smith the efforts of the first savages must fail. By the end of May the Kafirs' rebellion had been thoroughly suppressed, and thus came to an end what we call the first Kafir war.

Indian Military Academy.

April, 1935

Q. Summarise the following passage as briefly as possible without omitting anything essential.

To the casual visitor, or those who do not know it well, one of the most striking features of the Indian jungle, as contrasted with the African veldt, is the fact that it is possible to spend a whole day or even longer in a forest teeming with wild animals and yet see none at all.

Various factors are involved in this deception practised upon the uninitiated by the great Indian jungles. Firstly, many of the wilds in this country are so harried by sportsmen, poachers, and other possessors or borrowers of firearms that they have been forced to become largely nocturnal in their habits. Secondly, the jungles are often extremely dense, with thick matted undergrowth forming a natural screen. But lastly, and one might possibly say mainly, a kindly Nature has endowed many wild animals with a colouring, which in certain circumstances, provides them with a mantle of invisibility which is often of extreme value to them. This colouring of animals which is usually termed protective colouring, has been the cause of many violent arguments between naturalists and sportsmen, extremists on both sides having pushed their views to absurd lengths. The fault probably lies chiefly with a few fireside naturalists who, having discovered a law of Nature which undoubtedly holds true with certain animals, in certain set conditions, have let their enthusiasm run away with them and have made claims which the man who lives in the wilds and does not spend his time within the four walls of a museum realizes at once to be ridiculous. The result is that the latter, finding bad flaws in the arguments set forth by one or two misguided enthusiasts, tends to condemn the whole idea and go to the other by boldly claiming that all that has been written or said about protective coloration is solemn nonsense.

Ignoring, however, the extremists on both sides, the coloration of animals is at the present time regarded as presenting four main types—protective, warning, mimetic, and sexual colouring. It is the first of these, the protective or obliterative colouring that is the most obvious to the ordinary man who keeps his eyes open in the Indian jungles, and it is interesting to find that both the hunter and the hunted have, in many cases, adopted similar devices in the matter of coloration. In the former case, such obliterative colouring helps the famished carnivore to creep upon

his victim unawares, whereas similar colouring in the same way assists the intended prey in concealing himself from the eyes of the prowling hunter. In this connection it must be clearly understood that obliterative or protective colouring is of value only while the creature is quite motionless, and failure to realize this essential point is the reason why many people refuse to believe that there is any meaning whatever in the infinite variations in the colours of animals.

Let us take the case of the tiger. The bold yellow and black stripes are considered to resemble the yellow stems and black shadows of reed jungles and the tiger is thus said to be obliteratively coloured. This theory, plausible though it sounds, is however open to certain objections. In the first place, most zoologists agree that the tiger is a comparatively recent immigrant into India from Central Asia, so that his colouring, which must have been fixed before he came to India, cannot be compared with the vegetation in his present habitat, which incidentally consists but rarely of reed jungles. Certainly the predominant colour in most Indian jungles is green for nine or more months in the year, so that it would appear that a more suitable colouring would be green and black, and those who have ever seen a tiger walking through unlit green jungle must have been struck by the astonishing colour contrasts so produced. Yet the tiger seen thus strolling through the jungle is not hunting, and apart from man in recent years, he has no enemies from which he needs to hide himself. The ordinary tiger nowadays hunts by night when his striped hide, breaking as it does the solid mass of his body, certainly renders him almost invisible. When hunting by day, as presumably he normally did at an earlier period before the advent of firearms, he takes advantage of every scrap of cover, and whenever he has to expose himself he keeps his eyes glued on his intended victim. The moment he feels his presence is suspected he freezes instantly, and it is astonishing how difficult it is to see a motionless crouching tiger, even in present-day conditions, either by day or night, is coloured in such a way as to help him in stalking his prey. Perhaps if he were given a green and black instead of yellow and black livery he would have too great an advantage and obtain his food too easily with the result that he would soon lose his magnificent physical condition and marvellous skill as a hunter.

We will now consider the second division of protective colouring that which affords protection to its owner by warning its enemies that it is better left alone. The commonest case of such colouration is the American skunk, which is so conspicuously banded with black and white that it cannot escape discovery, either by day or night. Indeed, it does not make any attempt to conceal itself. Its main method of defence

is to squirt nauseating liquid from glands near the tail and its striking colouring is thought to be intended to warn enemies that it is better to keep at a distance lest worse befall them. Such warning colouration is not very well represented among the inhabitants of the Indian jungles. Although the black and white quills of the procupine are considered by some to serve this purpose.

The third type of colouration is that of mimicry. By this is meant not the resemblance of a sitting bird to its surroundings or of a moth to a tree-trunk but cases where the body loses its identity by assuming the likeness of some other creature. Such examples are uncommon among, mammals, and are chiefly found among butterflies, in which species that are edible by birds sometimes take on the form and colouring of other that birds dislike. An Indian example is the beehawk-moth which, by looking like a bumble-bee, tends to escape attention from those birds which feed on butterflies and moths but not on bees. Another example is the Indian cuckoo, which is only too well known to every dweller in the East under the descriptive name of the brain-fever bird. This parasitic bird closely resembles the Shikra or Indian sparrow-hawk in appearance, and takes advantage of this resemblance to deposit its eggs in the nests of babblers, while the latter have fled in terror from what they imagine to be an extremely pugnacious and active hawk.

The fourth aspect of colouring, that of the beautiful colouring adopted by male birds at the breeding season, is a vast subject which hardly comes within the scope of this chapter or of this books, so I will refrain from making any remarks on a subject to which I feel that I cannot possibly do justice.

PUNJAB UNIVERSITY

B.A.—1942.

Q. Write a precis of the following passage in about 100 words :—

The motives for writing autobiographies are various. Sometimes, as we have seen, the writer is tempted by a big cheque. In other cases he or she is conscious of having had an interesting life, and wishes the public to share the interest. Some men—especially Deans, I regret to say—are raconteurs, and so fond of their own stories that they do not like to think that they may perish with them. The relief of the raconteur's family when the fifty-times-told tale is at last fixed in black and white, and presumably done with, must be immense.

Others have a grievance, and wish posterity to know why they were elbowed out of office, who was really responsible for the miscarriage of a military expedition, who was the real author of a literary or scientific discovery, and so on. Classical scholars have admired the dignity of Thucydides in not giving his own story of the reverse at Amphipolis, where he was commander.

Others again have left memories which they intended or hoped would be published after their deaths, and in which they have inserted as much venom as they knew how, conscious that they themselves will not be able to be called to account, nor perhaps their victims to vindicate their reputation. I have no doubt that Creevey was one of these malicious diarists; there is evidence that he thought his papers would be of great value hereafter. Some of the worst parts of his journal have not been printed, and perhaps never will be. Mark Pattison's Memoirs were clearly intended to take a posthumous revenge upon the College which had passed him over, very improperly it must be said, for the headship, and on certain people in the University of Oxford whom he disliked.

Sometimes the autobiography seems to be prompted by sheer vanity. Vanity, unlike pride, is a rather amiable foible; a vain man is seldom unpopular, partly because he shows that he cares for the good opinion of others. But the vain man is essentially an actor. If he is not posing for others, he struts and smirks to gratify himself. As an autobiographer he partially fails by telling too many lies.

THE MOTIVES FOR WRITING AUTOBIOGRAPHIES.

Many are the motives which have inspired the writers of autobiographies. Some have money in view. Others believe their lives to be interesting enough to be on record. There are some anecdote-lovers who are very fond of their own stories. Another class consists of those who thought society did not give them their due and wanted to prove it a great blunder. Then there are posthumous autobiographies, full of malice and vindictiveness. The vain man, prompted by the desire to create an impression or at least gratify himself is another of the popular autobiographers.—(94 *words*.)

B. A.—1941.

Q. Write a precis of the following passage in about 120 words :—

We tend to think wrongly not so much because we do not know the laws of logic as because there are obstacles in our own minds which make us unwilling to think straight on certain subjects. These are our 'prejudices.' The uneducated man who has never heard of the laws of logic may come to quite correct conclusions on such a question, let us say, as the relative chances of drawing a red and black card by chance from a complete pack, where the facts are simple and the reasoning perfectly straightforward. On the other hand, the learned author of a standard text-book on logic may be quite unable to come to correct conclusions on a question in which his own interests are deeply involved, such a question, for example, as the economic justification of a kind of taxation which bears specially hardly on himself.

Education does not in itself save us from this disability. It ought to help us in the direction of freedom from prejudice, but it does not necessarily do so. Learned men are often as bound by their prejudices as any one else. The learned man may defend his most unreasonable prejudices by arguments in correct logical form while the uneducated man defends his by illogical arguments. The difference is plainly not much to the advantage of the man. The fact that he can marshal formally correct arguments in defence of errors may make these more water-tight against opposing arguments and against opposing experience. His mastery of the art of thought may simply make his unreasonable opinions more unassailable.

Of course, you, being free from his prejudices, may see where the flaw lies in his reasons for holding the opinions, but this flaw may very well not be in the form of his arguments. It may lie in what he assumes, or in what facts he selects of all possible facts to consider. I do not wish to suggest that correct thinking on correct facts can lead to error, but only that there are other routes to error than lack of logic, and the most logical mind guided by its prejudices can and will find its way to error by one of these other routes.

THE PREJUDICE OF THE LEARNED.

The learned people tend to think wrongly not for want of logic but from the retention of their prejudices. Education should free them from this disability in thinking, but it does not necessarily do so. Rather the logic of the learned makes their prejudiced arguments look more reasonable and hence less unassailable. Only a man free

from that prejudice may find the flaw in that reasoning. But sometimes this flaw can lie in something other than argumentation itself. It can be in the assumption of certain facts or in the selection of some correct facts of all the possible facts of the case.

B. A.—1940.

Q. Write a precis of the following passage, and explain, in not more than *five* words each, the phrases in italics.

It must not be thought that in stressing the non-material objective of Rural Reconstruction, I wish to deny the existence or the urgency of the problem of poverty. Poverty is there, and plenty of it, and its removal is a vital necessity. But the removal of poverty as an end in itself is bound to fail. Nothing impresses one more, as one moves about the villages than the very great deal of obviously profitable work waiting to be done and the amount of actual wealth now being wasted. And this indifference to the means of economic improvement is often more obvious in the poorer than in the wealtheir parts of the province. Poverty is no stimulus to hard work or thrift. In fact, the greatest progress is being made where poverty is a less serious problem, and more money is being spent by the people on *domestic amenities* than on wealth-producing activities. But the poor cannot give a lead in thrift and hard work. Rural Reconstruction must begin from the top. Those who are not obsessed with the problem of the next meal must be given a new *pattern of living* to work and to save for. Once they set the example the poor will copy them just as they now copy them in waste and idleness. Then and then only will the permanent solution of the problem of poverty begin to be possible. This does not mean that the poor must be neglected. Far from it. Work must go on among all classes, but the real objective of better living must never be lost sight of, and it must be realized that, urgent though the removal of poverty is, work devoted to this end, unless combined with work for the raising of the standard of living, can only be a *temporary palliative* which in the end may lead to even greater poverty.

THE NON-MATERIAL OBJECTIVE OF RURAL RECONSTRUCTION.

The writer did not ignore the existence of rural poverty or the need to eradicate it. But he did not believe in its removal as an end in itself. There was much useful work lying undone and there was tremendous

waste through idleness and indifference. The poor imitated the well-to-do in good and bad habits. Rural Reconstruction should begin, therefore, at the top and raise the standard of living by giving them a new view of life. If they worked hard for emancipation and economised, the poor would follow. To be a permanent cure, the work of reconstruction should embrace both the poor and the well-to-do peasants.

1. *Domestic amenities*—comforts of home life.
2. *Pattern of living*—design or ideal of life.
3. *Temporary palliative*—Relief for the time being.

B. A.—1939.

Q. (*a*) Give the substance of the following passage in your own words and (*b*) explain the expressions in italics :—

" The fact remains that conversation is a real art, and depends like all other arts upon *congenial circumstances* and suitable surroundings. People are too apt to believe that, because they have interests in their minds and can put those interests into words, they are equipped for the pretty and delicate game of talk. But a rare admixture of qualities is needed, and a subtle conversational effect, or, sudden fancy, that *throws a charming or a bizarre light on a subject*, a power of pleasing metaphorical expression, the communication of an imaginative interest to a familiar topic—all these are of the nature of instinctive art. I have heard well-informed and sensible people talk of a subject in a way that made me feel that I desired never to hear it mentioned again ; but I have heard, on the other hand, people talk of matters which I had believed to be *worn threadbare by use*, and yet communicate a rich colour, a fragrant sentiment to them, which made me feel that I had never thought of the topic before. One should be careful, I think, to express to such persons one's appreciation and admiration of their gifts, for the art is so rare that we ought to welcome it when we find it ; and like all arts, *it depends to a great extent for its sustenance on the avowed gratitude of those who enjoy it.* It is on these subtle half-toned *glimpses of personality and difference* that most of our happy impressions of life depend ; and no one can afford wilfully to neglect sources of innocent joy or to lose opportunities of pleasure through a stupid or brutal contempt for the slender resources out of which these gentle affects are produced."—*A. C. Benson.*

B. A.—1938.

Q. (*a*) Give the substance of the following passage in your own words, and (*b*) explain the expressions in italics :—

The two hundred years that have passed since Samuel Johnson was born at Lichfield have given him a secure and unique position in the affections of his countrymen. He has almost become the *tutelary genius of the English people.* He embodies all that we most admire in ourselves. When we pretend to laugh at our national character, we call it John Bull ; when we wish to glorify it, we call it Samuel Johnson. There have been greater writers among the English, but none of them would be so readily accepted as a public trustee. The supremacy of Shakespeare is not to be challenged, but Shakespeare is too great, too catholic, and when all is said, too unintelligible, to stand for the typical Englishman. Moreover Shakespeare is first of all a poet; his business is a kind of universal sympathy ; and we do not know how to count on the man who exercised a *faculty so illimitable and so chameleon-like.* Johnson was an author almost by an accident; it is the man who is dear to us, the man with all his dogmatic prejudices, his *stoical courage*, his profound melancholy, his hatred of sentimental palliatives, his fits of narrowness, his *tenderness to all human frailty.* If he has had less reputation than he deserves as a writer, it is because he has *overshadowed his own fame.* His success with the pen is like the success of a perosnal friend; it pleases us, and enables us to vindicate our affection in the presence of those who know that he was capable of this, and more than this. He writes a noble prose, but we read between the lines to find a more intimate delight. The splendid, confident march of a reasoned paragraph is less to us than the traces we detect in it of *our boonfellow and teacher*, with his exuberances and petulances and impulses of love, and hate.

PRECIS.

Samuel Johnson, dead two hundred years ago, has become at the same time the guiding genius of the English heople and its typical embodiment. Shakespeare is too great to be typical of England. A poet and a versatile genius, he belongs to the whole world.

In Johnson, we love the man more than the writer —his self-opiniation, bravery, melancholy, reason, bigotry, his compassion for the weak. We love his personality, he is teacher and friend, and his work comes only second in our estimation.

B. A.—1937.

Q. Give the substance of the following passage, and explain the expressions in italics :—

The noblest of souls can find full satisfaction for his aspirations in the sustained effort to do his duty in the work that lies at hand to the utmost that is in him. *It is the function of education in the highest sense to teach him that there are latent in him possibilities beyond what he has dreamed of*, and to develop in him capacities of which, without contact with the higest learning, he had never become aware. And so the University becomes, at its best, the place where the higher ends of life are made possible of attainment, where the finite and the infinite are found to come together. The wider our outlook, the more we have assimilated the spirit of the teachers of other nations and other ages than our own, the more will be the possibilities of action open to us, and the more real may become the choice of that high aim of man, *the dedicated life.* We learn so to avoid the unconscious devotion of our energies to that for which we are not fit, and peril of falling unconsciously into insincerity and unreality of purpose. We learn to choose the work that is most congenial to us, because we find in it what makes us keenly conscious that we are bringing into actual existence the best that lies latent in us. The wider outlook, the deeper sympathy, the keener insight, which this kind of culture gives, do not paralyse. *They save him who has won them from numberless pitfalls. They may teach him his own limits* and the more he has learned his lesson the more he will realise these limits. But they do not dishearten him, for he has become familiar with the truth that the very essence of consciousness and of life is to be aware of limits, and to strive to overcome them. He knows that *without limits there can be no life, and that* to have comprehended these limits is to have transcended them. As for what lies beyond him he has realised that it is but as *the height in front which is gained only to disclose another height beyond.* He is content with his lot if, and so far as he feels that in him too, as he seeks with all his strength to bring forth the best that is in him, and at the same time to be helpful to others, God is realising himself.—*Haldane.*

FUNCTIONS OF A UNIVERSITY.

1. Real education brings out the best in man : even that part of a sub-conscious mind begins to display its latent influences under the inspiration of right education, which ordinarily remains dormant.

2. A true university develops in us the faculty to choose correctly which is the secret of a successful life.

3. It gives us the insight to realize the limitations of our capacities, which regulates the boundaries of our ambitions and sets our pace on the road of life.

4. Thus the true function of a university is to evolve a higher type of man altogether better fitted as a citizen, and a scholar.

B. A.—1936.

Q. Make a precis of he following passage in about 100 words :—

There is, fundamentally, no distinction between literature and journalism, except the temporal condition of periodical appearance and the material fact that one is printed with a cloth cover and the other is bound by a sheet of paper. People are apt to sneer at daily journalism, partly because it is available for a penny or two pence. The snobbery of price is very large and a very discreditable element in the public opinion of this country. It seems to be regretably true that if you give a person something for nothing he will take it for granted that the stuff is bad, or at least of no particular significance. Free education may be a social necessity, but the absence of a price is bad for education because the masses do not realise the value of education if it is free. It is the same with the news-papers. They are so cheap that people look at them instead of reading them, and throw them under the railway carriage seat instead of carrying them home to discuss a point that has been raised. Yet the amount of news and views, of news expensively gathered and carefully sorted and sub-edited, of views covering the arts as well as sciences and politics, is really stupendous. The relative value of a two-penny daily or sunday paper and a fifteen shilling book makes an interesting study. The paper will pretty certainly contain something that is fit to be called literature; yet it is dismissed as journalism, possibly left unread because it happens to be a fraction of two penny-worth of print or farthings worth or—three-penny-worth of a weekly or monthly review. As in the case of education, one cannot simply say "increase the price." That is not practical politics in White-Hall or in Fleet Street. But you can ask people to consider the serious newspaper as a stupendous piece of organisation, and not to pass by any excellent writing it may contain as cheap stuff simply because it is sold at a bargain price.

B. A.—1935.

Q. Make a precis of the following passage in about 100 words :—

In any company there is always to be found one whose pride it is that he is different from his fellows. He is, we are to understand, a being apart. However various and conflicting the views of others may be, he will certainly agree with none of them. Carrying to final extreme the doctrine that the majority is always wrong, he is never happy unless he is in a majority of one. At the first sign that he is attracting a convert he instantly shifts his ground, lest his magnificent independence should be corrupted by what he regards as the degrading companionship of the herd. His principal sourse of unhappiness is that in normal times, the world, indifferent to his eccentricities, lightly passes him over as an affected freak, none but those who are very easy game will flatter him by being startled or shocked.

But whenever public opinion is sharply divided into opposing camps he receives his reward. Annual elections are for him an annual opportunity. He has only to let fall some deliberately fantastic opinion to have it fiercely contested on every side. Eager canvassers labour to persuade him whom nothing, not even the thunderbolt of heaven itself, can ever persuade into a stable conviction. He smiles upon them his aloof, complacent, enigmatic smiles. What, they ask, is the fault in their agreement. But no : he does not care to find fault ; he agrees with no one and with nothing; he is not at all concerned with their fallacies. What, then, is this attitude ? they ask in despair. "My attitude," he replies, "is perfectly clear," and forthwith starts a reed ball rolling with some obscure suspicion, some dart hint, some wild theory more foolish and irrelevant than the last.

Against such as he there is but one defence—to agree and pass on. So long as any one stoops to argue with his perverse folly he will never be made to believe that eccentricity is not independence, or that to differ is not always to be wise.

B A.—1934.

Q. Re-express briefly in your own plain words the following passage full of feeling and suggestion, describing the relationship between Wordsworth and Coleridge.

In the long quite evenings they gathered round the sitting-room fire. There Coleridge was at his happiest and best. Remembering how he had almost died of his loneliness and hear-sickness, he felt, as he looked round on all he most loved,

gathered into one room, an utter content. William read aloud night by night the poem of Coleridge. Coleridge gradually quickened into the chanting of the poem, begun at his own suggestion, and full from beginning to end with his gorgeous invocation and proud summoning up of things past, his heart which had seemed frozen by its troubles, melted within him. He felt a passionate pride in the work. William was garlanded by this poem; he had proved himself. There could be no doubt that he was a great poet. The work was noble.

Presently the gorgeous exultation passed into deepest self-abasement, and Coleridge sat staring before him with a look of dreary heart-wasting, like one stupified with misery, deaf to all voices of comfort, poring over his own futility—William had denied himself, had stayed at home and lived austerely and hard, had achieved, while he had yielded to each such whim, had wandered from lovely grasmere to lovely Sicily, from the coast of Italy back to the mountains of Kaswick and had brought back a grotesque, dropsical body-disgraced in a man of his years, diseased desires, and a broken will. He had corrupted himself. And it was death and corruption that he saw. He heard again William's voice deepening and thickening at the lines :—

I have thought
of thee, the learning, gorgeous eloquence,
And all the strength and plumage of thy youth.

Too keen ! too keen ; words were arrowy, piercing to agony. Had not strength and plumage, manhood and knowledge, and the love of friends been all in vain. They had not saved him. He was as one dead at the bottom of a tomb. And all these precious things were but flowers laid at his bier.

B. A.—1932.

Q. Write a precis of the following :—

One of the most ominous and discreditable symptoms of the want of candour in present day sociology is the deliberate neglect of the population question. It is or should be transparently clear that if the state is resolved on humanitarian ground, to inhibit the operation of natural selection, some rational regulation of population both as regards quantity and quality is imperatively necessary. There is no self-adjustment, apart from starvation of numbers to the means of subsistence. If all natural checks are removed, a population in advance of the optimum number will be produced and maintained at the cost of reduction in the standard of living.

When this pressure begins to be felt that section of the population which is capable of reflection, and which has a standard of living which may be lost, will voluntarily restrict its numbers of new births, while the underworld which always exists in every civilised society—the failures and misfits and derelicts, moral and physical, will exercise no restraint, and will be constantly increasing drain upon the national resources. The population will thus be recruited in a very undue proportion, by those strata of society which do not possess the qualities of useful citizens.

The importance of the problem would seem to be sufficiently obvious. But politicians know that the subject is unpopular. The unborn have no votes. Employers like a surplus of labour, which can be drawn upon when trade is good. Militarists want as much food for powder as they can get. Revolutionists instinctively oppose any real remedy for social evils ; they know that every unwanted child is a potential insurgent. All three can appeal to a quasi-religious prejudice, resting apparently on the ancient theory of natural rights, which were supposed to include the right, of unlimited procreation. This objection is now chiefly urged by celibate or childless priests ; but it is held with such fanatical vehemence that the fear of losing the votes which they control is a welcome excuse for the baser sort of politicians to shelve the subject as inopportune. The socialist calculation is probably erroneous ; for experience has shown that it is aspiration, not desperation, that makes revolutions.

B. A.—1931.

Q. Write a precis of the following in about 150 words.

The Scene of Bannockburn

Even the most patriotic Englishman will approve the scheme which aims to preserve the field of Bannockburn as a Scottish national memorial. A preliminary meeting of the committee concerned with the project has already been held in Edinburgh, as the Times has reported, and it is expected that a general appeal for support will be addressed to Scots at home and abroad.

Bannockburn, where Scotland's freedom was won, has inspired so many pens, poetic, historical, controversial, that the fault must be our own if we know less about it at least in its outstanding features, than we know about some of the major actions in the Great War. And this notwithstanding that the location of the actual piece of ground on which the decisive fighting took place is disputed. But to this we shall refer again, re-

marking meanwhile that it is notable that there are many battles including some fought in our own time, of which some detail, more or less important, remains obscure and debatable. That Bannockburn was fought is the vital fact ; and the question of the precise strip of land on which the combat took place will, no doubt, prove no insuperable obstacle to the memorializing of the battle, or rather the spirit of nationality of Scotsmen, their character, grit and determination. How well chosen are these words we see as we read the story of the fight, a story which puts in its proper perspective the vexed question of the actual final alignment of the troops which took part in it.

How does the field of Bannockburn appear today or at least the stretch of country that holds the famous spot? The Burn still flows irregularly from west to east and tumbles at last into the widening Forth. It runs south of the ground where, on the eve of battle, Bruce and his men were watching developments at Stirling Castle. But they, when they moved, trod on such roads as now run down to Dunipace and Larbert, though the Roman road was there. The land about the Burn was marshy. But the ground has been drained and sown ; and the pits that Bruce dug to hamper the movements of the English cavalry are full and indistinguishable from the sod, if the controversy they have provoked is not buried in them. The woods are there and the rising ground and St. Ninians to the north-eastward, and the openness starred with coppices. Stirling is a few miles above, and Glasgow and Edinburgh lie to the south-west and south-east. But there is peace over Bannockburn. The crimson tinct has long since been washed from the stream. The dead sleep soundly enough. The only invader at Bannockburn today is the builder. His scouts are already spying out the land.

B. A. 1930

Write a summary, of not more than 100 words, outlining the future of India as given in the following article. (Note that only a portion of the article deals directly with the point.)

India's Constitutional Problem

The real difficulty is psychological. The politically-minded Indian can hardly help being a nationalist. "India for the Indian" is his dream, and nobody can say that this is not an honourable dream. At some stage or other he contemplates India without the English. Gokhale said to somebody in a moment of confidence that of course the English would be necessary so long as the political education of the Indian people remained in its present state of imperfection, but that a moment might come when, by a sudden and mystical illumination, the

whole population of India would be inspired by the sense of a common nationality, and that from that moment the British Raj would end. To make India a nation, as Italy was made a nation in th e nineteenth century, is the governing aim of those politicians. The Library of the Servants of India at Poona is stocked with the literature of Eropean nationalism.

Able and sensible Indian statesmen, who see things as they are, know that the pace cannot be hurried, and acknowledge the advantage of the Anglo-Indian connection ; but they too in the bottom of their hearts feel the call of race and colour, and look forward to a distant day when India will have fairly and squarely worked out her independence. An Englishman, though he may not share, will appreciate these feelings.

This separatist aspiration, overtly expressed by some, latently present in others, is the great stumbling-block to the smooth working of all those intermediate forms of constitution which seeks to combine English control with Indian responsibility. The British cabinet had hoped that by transferring the social services to Indian ministers, and by setting up at Delhi a legislature in which the official block was in a minority, they would divert some part of the incessant torrent of criticism which the vernacular press directs against the British agency, to Indian ministers and Indian legislatures.

This hope has been frustrated. In the provinces it has always been possible to urge that the beneficent activities of the Indian ministers, cribbed, cabined, and confined by the malign influence of the Governor's council, and to charge to the British account faults more properly attributable to the Indian to the administration. Similarly at Delhi, the Indian legislatures felt themselves safe in rejecting necessary but unpopular legislation, such as the increase of salt tax, required to balance the budget, in the knowledge that the viceroy would make use of his powers of certification to carry the legislation over their heads.

Whether parliament will be able to devise a plan of government which, while preserving all the necessary guarantees for the British connection and for the maintenance of law and order, and whether it so defines Indian responsibilities as to bring home to Indian statesmen and Indian legislatures the consequences of their actions, remain to be seen. If it succeeds it will have solved the greater part of the problem ; for the present system, under which the British government is blamed for everything which happens, neither schools the statesmen of India in the lessons of political responsibility, nor educates the Indian electorate in the alphabet of political justice.

We speak of parliament devising a plan, because technically the last word rests with the parliament at Westminsteir;

but we do not ignore the fact that the future constitution of India must result from the collaboration of Indian and British minds. A valuable and judicious volume on Indian constitutional problems from the pen of Sir Sivaswamy Aiyer shows how important are the contributions which may be expected from Indian statesmen who have a first-hand acquaintance with the work of government in their own country.

No one will underrate the technical difficulty of the task confronting the Simon Commission and their Indian coadjutors. Is the future constitution of India to be unitary or federal, is the Federation to be of the Australian or American type ? What powers are to be reserved to the central Government, what delegated to the provinces ?

If Dyarchy is to be abolished in the provinces, under what restrictions and guarantees will the "security" services be transferred ? What is to be done about the land revenue, the chief pillar of Indian finance ? How are the interests of minorities to be safeguarded by the reservation of seats or by communal electorates ? What should be the duration of an Indian parliament ? Upon whose shoulders is the responsibility for civil service patronage to rest ? In particular, how is the British element in the public services to be recruited and safeguarded ?

These and many other questions will come up for consideration and settlement. It is also clear that the princes must be brought into a closer organic connection with the system of government in British India. The present position was tolerable enough in a free-trade India. Then the revenues levied in British India had no repercussion upon the standard of life in British India states ; but now the parliament at Delhi is free to make a tariff for the whole country, and the Indian states who equally with the inhabitants of British India are affected, have no voice in the matter As political education proceeds in the Indian states, this situation will become increasingly intolerable, unless it be corrected.

One of the lessons of the last decade is that education in India, as everywhere else, proceeds at a slow pace. The Presidency of Madras has been the only grovince in India where the new constitution, largely owing to the fusion of the two sections of the governing Council has worked without jolts and jars.

It is also, from an educational point of view, the most advanced province of India. Yet the experiment of transferring education to Indian ministers in Madras has not been an unqualified success. Fifteen thousand elementary schools have been set up, financed, and closed within three years, and

the money thus profusely expended might just as well have been thrown into the sea.

The "auxiliary commission on the progress of education", which has been looking into these things, will no doubt be able to assist the main commission in its constitutional task by supplying some estimate of the probable rate of educational progress.

It seems clear that a system of universal compulsory education would not be tolerated, even if it could be worked. Failing compulsion, elementary education in India will develop at a leisurely pace, and probably with less reliance on local authorities than has been placed upon them in recent years. The social reasons, indicated by Miss Mayo, which make it impossible for unmarried women to teach in the country schools, are a formidable obstacle to a rapid advance.

In estimating the capacity of Indians to work the machinery of parliamentary government, it must not be forgotten that in England effective parliamentary government depends on the two party symtem and that the two party symtem has been the product of long evolution. The growth of parliamentary parties in India is in its infancy, and so long as one government, that of the foreigner, is always in power, can never proceed upon natural lines.

The establishment of a real parliamentary government in the provinces, circumscribed though their powers might be by the terms of some kind of Federal constitution, would create the conditions within which the play of parties, as we know it is in England, might develop. Of debating talent there is more than a sufficiency in the Indian legislatures. What is principally lacking is political courage and that sense of measures which can only come from prolonged experience of affairs.

It is useless however, to say, as some inconsiderate writers are in the habit of doing, that the politically-minded Indian is incapable of taking an honest and effective part in the management of his country's affairs. The Indian states are administered by Indians, and on the whole they are administered well.

The greater part of the judicial and administrative work in British India has for a long time past been in Indian hands, and though, having regard to the vast population of the country, the number of able, honest and well instructed politicians is comparatively small, it is sufficiently large to be valuable if employed in the task of government, and dangerous

if neglected. The problem before the British parliament is how best to give to the patriotic and capable Indian a career of honourable activity in the public affairs of his own country.

The elimination, by swift and sure degrees, of the English element from the public services has been for a long time past pressed upon the government by Indian reformers. Muslims snd Hindus combined to urge simultaneous examinations in India and England before the Islington commission.

The process of the Indianization of the services has proceeded apace since the war, and much indignation was expressed in India when Mr. Lloyd George spoke of Indian civil service as the "steel frame." Steel denotes hardness, durability; a frame, the fundamental and sustaining part of the structure. The steel frame theory was wounding to Indian sensibilities and hopes. Yet it is difficult to see how parlia mentary institutions (assuming them to be inevitable) are to work in India without this frame, whether it be of steel or of some less obdurate metal.

The Montague-Chelmsford Report made a strong and efficient Civil Service more important than ever, and if there is to be a further extension of parliamentary powers, the bureaucracy will become more important still. In Europe we all know that the value of the official increases in direct ratio to the inexperience of the Minister.

The Briton is no saint. There are many more saints in India than in Britain. But the Briton serving in India is delivered from many temptations to which the Indian is necessarily exposed, and with certain disabilities, has some important advantages which the Indian does not possess. Since he has no relation in the country, it is easier for him to dispense patronage with a single eye to the public good. Since he cannot make a private fortune, it is rarely, if ever, that he strays from the path of strict financial honour. As between Hindu and Muslim, caste and outcaste, Brahmin and non-Brahmin, he is indifferent and therefore impartial.

He has also another advantage to counter-balance the local knowledge and more delicate perception of his Indian fellow-workers. India is a continent rather than a country. The Bengali is unhappy in Madras, the Madrasi in Bengal. An Indian official in the imperial service, transferred from his native province to serve in a distant part of India, is a good deal less at home than the Englishman. The language may be unknown to him; the habits of the people unfamiliar.

Whereas the Englishman can fall back upon the English club and the English games, the Indian official may find himself in a position of melancholy isolation. In point of general all-India availability, the Englishman has advantages which have not been lessened by the unhappy revival of communal differences in recent years.

At the close of the great state paper, which formed the basis of the Government of India Act of 1919, the authors sketch their conception of India's future in the following terms.

"Our conception of the eventual future of India is a sisterhood of states, self-gonerning in all matters of local or provincial interest, in some cases corresponding to existing provinces, in others perhaps modified in area according to the character and economic interests of the people. Over this Congress of states would preside a central Government, increasingly representative of and responsible to the people of all of them; dealing with matters, both internal and external, of common interest to the whole of India; acting as an arbiter in interstate relations, and representing the interests of all-India on equal terms with the self-governing units of the British Empire. In this picture there is a place also for the Indian states. It is possible that they, too, will wish to be associated for certain purposes with the organization of British India, in such a way as to dedicate their peculiar qualities to the common service without loss of individuality."

This is a description of desirable tendencies, not the outline of a constitution which can be drafted at any given time. India has been given reason to expect that she will advance along the road as Canada, Australia, and South Africa have already preceded her. That is the ambition of her political leaders.

At the League of Nations, India counts as a dominion. As on behalf of a dominion the representatives of India signed the Treaty of Versailles and take their seats in the Imperial conference when it meets in Downing Street. It is natural, then, that a cry should go up in India for complete Dominion Status and for Swaraj within the Empire. The high pitch of expectation increases the difficulties of the British Parliament.

On any reading of the situation, India is in an utterly different position from the self-governing Dominions of the crown. They are largely homogeneous in race, language, and civilization. India is, to a quite unusual extent, heterogeneous in all these respects. They are organic; India is inorganic. Their special structure is democratic; the social structure of India is stratified by the innumerable distinctious of caste.

Their population comes of a stock long used to parliamentary government; with India, parliamentary government is a recent and alien importation. In the British dominion the whole population is literate; in India perhaps ninety percent of the population is illiterate. India cannot dispense with the protection of a British army on its frontiers. The dominions can defend themselves.

The word Dominion is not a term of art. Tne Union Government of South Africa is very different from the Federal government of Australia. The Irish Free State is a dominion on the Canadian model, but its relations to Great Britian are not precisely those of Canada. If India is to be claimed as a Dominion. it must needs be a Dominion of yet another tyre. There must be limit drawn to the powers of the Indian Legislatures.

Sensible Indian politicians—and we must not be disposed to underrate the good sense and good feeling which are to be found in educated India—concede that there are some things which cannot be put to the mercy of a snatch vote in a Legislature at Delhi, representing less than a sixtieth part of the population of the Indian Empire—Defence, Foreign policy, the Civil service, the treaty relations with the Indian states.

That Indians should have full freedom to co-operate with the general purposes of the British Common-wealth of Nations—among which the welfare and elevation of the peoples of India without respectlto caste or creed takes a pre-eminent place—is one thing. That a small minority of Indians should be so placed as to be able, should they so choose, to frustrate these objects is a another.

The conduct of British policy in India offers at many points, we do not doubt, a legitimate target to Indian criticism. It is well that critic'sm should be expressed. But we must always remember that in an atmosphere suddenly liable to be influenced by political and religious passion, the kind of criticism which conduces to improvement may easily give way to wrecking tactics. In such emergencies the captain of the vessel must be empowered by some means or other to save the ship.

—(*Rt. Hon. H. A. L Fisher, in the 'English Review'*)

INTERMEDIATE—1938

Q. Bring out the main points of the following poem as briefly as you can :—

If I had but two little wings
And were a little feathery bird,
To you I'd fly, my dear;
But thoughts like these are idle things
And I stay here.

But in my sleep to you I fly ;
I'm always with you in my sleep ;
The world is all one's own.
But then one wakes, and where am I ?
All, all alone.

Sleep stays not, though a monarch bids ;
So I love to wake ere break of day ;
For though my sleep be gone,
Yet while 'tis dark, one shuts one's lids,
And still dreams on.

PRECIS

The poet said that, as he was far away from his beloved, and had no wings to visit her, he could only be with her in dreams. But sleep will not stay, even if a king asks it to, and he always woke to find himself alone, for preference in the early morning when he pretended to be asleep although really awake.

Intermediate—1937.

Q. Bring out the main points of the following passage in a few sentences.

We have been thinking about truth as between ourselves and others. There is also, and just as important, the matter of truth within ourselves. There is no more damaging weakness than self-deception ; the habit of refusing to look facts in the face. Nor is any one of those weaknesses to which we are prone more difficult to put away. Then there is the old friend to which we give description "eye-wash", but which is really no more than a form of untruth for eye-wash means that we are concerned deliberately to deceive some one into thinking that we have done something which we know we ought to have done but have not bothered to do. Credit so gained is not worth having.

Quite a number of intelligent people fail to make the best of themselves because they never acquire the habit of taking pains to find out where it is that truth really is. No one can possess what we call good judgment whose mind is not trained to follow, truth. So also the letters. For truth is the discipline that makes our imagination our faithful servant rather than our cruel master.

One word more. Don't suppose that truth is an easy thing to come by for it is, indeed, a most difficult one. Nor in this

life can any of us even attain to complete truth. We can but do our best. Above all, don't put off beginning your search for truth on ground of any feeling that the thing will be easier of attainment later on. For believe me, as life moves on these things become harder and not more easy.

. (*Marques of Linlithgow*).

POINTS IN SEARCH OF TRUTH

1. To be true to ourselves is of greater importance than to be a seeker of truth in general or trying to establish truthfulness among other people.

2. The beginning of it can most easily be made by giving up the habit of deceiving oneself, that is, believing to be what you are not.

3. In relation to other people, you can cultivate truth by giving up the habit of saying you have done something which you never did but could have easily done.

4. Most people squander their lives because they are too lazy to make up their minds, but remember if you want to do so, now is the time. Every moment lost is opportunity lost and as time goes on difficulties of forming new habits increase.

Intermediate—1936.

Q. Read the following passage carefully, and

(*a*) Make a summary of it, which should be about one-third of its length,

(*b*) Explain or use the words and phrases printed in italics, and

(*c*) Give a suitable title to it.

The pain was fearful but instead of cowing the old soldier it *put his blood up, and he gnashed his teeth with rage almost as fierce as hers, and squeezed her neck with iron force.* The two pairs ef eyes glared at one another and now the man's were almost as furious as the brute's. She found he was *throttling her, and made a wild attempt to free herself, in which she dragged* his cowl all over his face and blinded him, *and tore her claw out of his shoulder, flesh and all*; but still he throttled her with hand and arm of iron. *Presently her long* tail that was in the

air, went down. Aha! cried Martin joyfully, and gripped her like death ; next her body lost its *elasticity and he held a chocked and powerless thing : he gripped it still, till all motion ceased, then dashed it to the earth* ; then panting, removed his cowl ; the leopard lay mute at his feet with tongue *protruding and bloodg paw* ; and for the first time terror fell on Martin. "*I am a dead man* : I have slain the Duke's Leopard".

Intermediate—1935.

Q. Read the following passage carefully and find a suitable heading for it ; give briefly a summary of it in your own words and explain or use the words and phrases italicized.

The most marvellous of all is the pyramid of Cheops, which is truly one of the wonders of the world. It was erected more than five thousand years ago, it covers a space of thirteen acres and it is nearly five hundred feet high. Herodotus tells us that it took thirty years to build, and that one hundred thousand men were employed in the work. It took ten years to make a *causeway to the quarries and* twenty years more to *hew the* mighty blocks, transport them to Gizeh, and *rear them* into their places. We are *lost in astonishment at the skill of these grand old builders*, and while we gaze at their work we try to *conjure up* a picture of the scene in those far distant ages when the Great Pyramid was rising. We try to imagine the busy quarries ringing with hammer and *chisel*, the long strings of slaves *straining* under whips of their taskmasters, the creaking wagons on the causeways, and the vast machines which slowly swung the stones into position. The blocks of masonry which compose it are from two to five feet high and each of them *recedes* from the one below like the steps of a stair.

Intermediate—1934.

Q. Find a suitable heading for the following passage. Express in your own words and briefly the incidents described in the passage and show by explanation or use that you understand by the words in italics.

He called to his presence a royal council, and when the nobles and ministers were all assembled, he told them *his whole mind and asked their advice*. It may be, said he gently, ending his statement and appeal, that my longing desire, and also my *weariness obscure my judgment*. Well do I know that from the voices of many in conference is truth brought forth. As the king *ceased speaking there arose the scound of a restrained*

resonance, as of many talking softly together. The nobles and the brahmins, the ministers and great citizens, discussed quietly among themselves the new proposal. At last having come to a common decision, they appointed their own *spokesman, and announced to Dasaratha their* sympathy and agreement with all his wishes. And when the whole assembly, at the end of his address, raised their clasped hands together to their heads like so many lotuses, in *token of their acquiescence* the king felt an inexpressible relief and joy. He sent *messengers* for Rama, summoning him to appear before the council and these, receiving homage from him, *acqainted* him with his intention of installing him on the morrow as his immediate successor.

Intermediate—1934.

Q. Find a suitable heading for the following poem. Put it into simple modern English prose in your own words. Show by explanation or use that you understand the words in italics.

The shuddering tenant of the frigid zone
Boldly proclaims the happiest spot his own;
Extols the treasures of his stormy seas
And his long nights of luxury and ease.

The naked savage panting at the Line,
Boasts of his golden sands and *palmy wine*
Basks in the glare, or stems the *tepid wave*,
And thanks his gods for all the good they gave.

Nor less the patriot's boast wherever we roam—
His first, best country is ever at Home.

—Oliver Goldsmith.

Or,

Q. Find a suitable heading for the following passage. Express in your own words the principal ideas of the writer. Show by explanation or use that you understand the words in italics.

In those days it happened that a devoted *adherent* of the Brahmin ascetics threw down and broke a statue of Buddha at Pundra Vardhana in Bengal. As a penalty to the *sacrilege* eighteen thousand inhabitants of that city were *massacred* in one day by order of Asoka. Sometime after another fanatic at Pataliputra similarly overthrew a statue of Buddha. The persons concerned, with all their relatives and friends, were burned alive, and the king proclaimed the price of "*dinara*" on the head of every Brahmanical ascetic.

Now, when the proclamation was published, Vitashoka, clad in his beggar's *garb* happened to be lodging for the night in the hut of a cowherd. The good wife, seeing the *unkempt and dishevelled* appearance of her guest, was convinced that he must be one of the proclaimed ascetics, and persuaded her husband to slay him in order to earn the reward. The cowherd carried his victim's head to the king, who was horrified at the sight (of his own brother's head) and was persuaded by his ministers to *revoke the proclamation*. Not only did he revoke the proclamation, but he gave the world peace by *ordaining* that henceforth no one should be put to death.

CHAPTER XII

Practice Makes Perfect

A SERIES OF EXERCISES IN PRECIS, WITH SOME POINTS.

Instructions—

Reduce these exercises to one-third, giving in a clear concise manner the thoughts, ideas and facts they contain. Your observations are not wanted, only an objective summary is strictly necessary.

Love and the Biologist.

The biologist can tell us a great deal about the mating habits of monkeys, or the songs and displays of birds. But that is not love in any real sense of the word.

All we can say is that the lower organisms show us the raw material out of which what we human creatures call love has been developed. For in this as in so much else, man is biologically peculiar, indeed unique. His chief peculiarity is in his mental organisation. He has no fixed instincts, no rigid patterns of thought, feeling or behaviour. Different emotional urges, aspirations, ideas, experiences, can be combined to produce mental states much more complicated and also much more varied than are to be found in any lower animal.

Another of his unique features is that matured man has no no-breeding season, period at which he is not capable of making love.

Man is also, inevitably, subject to psychological conflict and repression. A lower animal has its life arranged for it by passing from the sway of one instinct to another. It is almost impossible for different instincts to come into conflict.

Man's fluidity of mind gives him immense advantages in being able to unify experience into a more or less ordered whole; but this inevitably brings into conflict with a contradictory one. Those who do not overcome their conflicts become neurotic. Those who do, manage to avoid the paralysis of conflict

by some degree of repression of one or another of their impulses, As everyone knows, education consists largely in subordinating purely selfish or immediate impulses to those of more altruistic and more long-range scope. The sexual impulse is not only one of the most powerful impulses, but also one of those which meet with the most vigorous checks in any organised society.

It is for these reasons that love in man is such an astonishing phenomenon. It combines in one mental state the highest and the most primitive impulses, it releases inhibitions and blends them with aspirations, it combines excitement with peace.

Do not let us forget that love has an enormous range of variability. There are as many varieties of love as there are individuals to fall in love—more, in fact, since a single individual may experience several quite different variations. But whatever the differences, a core of similarity remains. Love is always, at least in origin, violent and irrational because arising out of a basic impulse ; it always releases some inhibition, resolves some conflict, ; it always links up in some degree with aspirations, even if these be not consciously formulated ideal of completeness, beauty, or devotion.

Because it derives from a strong inherited impulse, and because it releases irrational inhibitions, love taps reserviors of the unconscious which produce the sense of a transformation and intensification of normal personality.

Because it links up unfulfilled aspirations and repressed impulses, it gilds commonplace reality with the rays of the ideal (the cynic says love is blind, the idealist that love reveals the glory of life –and both are right.) For the same reason it enables one to reconcile opposites ; old fears are obliterated, deep resistances overcome, ingrained sense of shame or even sin swallowed up and even made to contribute to the new emotional synthesis. And because its underlying impulses are so fundamental, and because its limited aspirations are so high, the frustration of love causes the most intense unhappiness. Human love, like artistic or religious or intellectual activity, is a unique biological phenomenon. Its roots can be traced in lower animals, but nothing essentially like it is to be seen in them. It can be specialised in many strange ways It can prove a temporary and disastrous illusion ; or it can become the basis for a permanent and peaceable devotion.

The romantic view of love, in its undiluted form, leads to many illusions and much disillusionment. To look at love biologically is not to deny or neglect romance, for romance is

precisely one os its most striking biological peculiarities. But it does imply a rather different approach. For instance, it stresses the value of love as an instrument of individual development.

In most people, the personality remains incomplete without falling in love, for the reason that it is the commonest humau experience., which is sufficiently potent to break up the organisation of the mind imposed in childhood and to reorganise it in relation to the needs of adult life. It often provides the means of liberating the spirit from childhood inhibitions and repressions. More than that, with many people different experiences of love may be necessary for full comprehension of themselves and others.

Again, the romantic view of love, treating it as something transcendental, tends to minimise the importance of the physical side, to encourage the view that love is a sort of divine gift-horse, not to be looked in the mouth, instead of a human gift to be cultivated.

In the biological view there must be an art of love, and success in that art is no more to be expected without thought and discipline than in music or poetry or art. I do not mean by the art of love merely the physical aspect, though neglect of this has brought disaster to many marriages. I mean love in its wholeness. If it is irrational, it can yet be illuminated by reason; if it is powerful, it can yet be guided by consciousness.

A rainbow is no less beautiful because physics can explain how it is formed, And love has a better chance of becoming one of the sacraments of life instead of merely a fever if we are to understand it biologically as one of the perculiar attributes of the human species.

Points of

LOVE AND THE BIOLOGIST

1. The mental organization of man which enables him to mix his emotions, his aspirations and his imaginations into a complex process distinguishes him from the rest of the animal kingdom.

2. The unique feature of man is that there is no period at which he is not capable of making love. He is not bound by the restrictions of non-breeding periods which regulate the sex life of the animals.

3. The ability to combine different instincts at the same time is the privilege of man alone as contrasted to the animals who can be swayed by one emotion at a time.

4. This gives rise to the possibility of mental conflicts and repression. This is where the role of education becomes supreme in the organization of society.

5. In society the instinct of love which sways the minds of men becomes the governing factor of social behaviour. It is love which becomes the focus point of the conscious and the sub-conscious mind. It is the motive force behind repression and romance.

6. Therefore there must be an art of love which must furnish thought and discipline to its manifold processes, which must govern the irrational and subdue the powerful under the light of conscious guidance, to secure the maximum of happiness for man as a member of society.

Illegal Opposition in Germany.

" With the growing unpopularity of the Nazi regime in Germany the opposition is becoming daily more open. Illegally printed material and material multiplied by type-writers or photocopies has especially increased during the last few months. In the first years of fascist rule Hitler could rely on thousands of followers of all classes, who really believed in his promises of prosperity to spy for him. Today the lies of Hitler's promises are obvious to all and he has to rely only on his paid spies for information. The masses of the people sympathise, even if they are not active themselves, with the opposition. To begin with, the Gestapo could often obliterate whole sections of the illegal opposition through the help given them by sections of the people, today they are groping in the dark and have to content themselves with accidental arrests. Improvements in the underground technique of the communists as the result of six years of murder, have given the oppositional machine a central core of experienced communist cadres which the Gestapo cannot get hold of or destroy.

To begin with, after Hitler came to power small and unknown legal printing shops were used by the communist for the making of pamphlets etc. Under the terror this became impossible and small printing and copying machines were established in cellars. The heroism of these workers will fill pages in history and many of their

deeds will never be known. They kept the flame alive during the dark years with death and worse always hanging over their lives. To-day the change in the situation is best shown when it is stated that, although these cellar and forest-house printing presses still exist, perhaps the greater part of the leaflets and other printed oppositional propaganda is produced in the offices of the Nazi organisations themselves, with the assistance of the very members and lower functionaries of these organisations. These people merrily make use of the type-writers and cyclostyles of these offices. More material comes in quantities from German organisations abroad. Sailors bring it in, railway-men carry it further, commercial travellers, workers in all sections distribute it with bravery throughout the country. To-day in Germany you will find this propaganda material in the public-telephone boxes, in letter boxes, in the ward-robes of the miners. Much disguised material is sent regularly by mail, in the form of advertisements, samples etc, on the inward pages of which the amazed reader finds accurate information showing how small share-holders are wronged, hearing of the prosecution of religious organisations, exposing the war plans of the Nazis.

Secret Propaganda

From the German sources where I get this information I also receive copies of this propaganda material circulation in such great quantity in Germany today. Attractively got-up booklets advertising some holiday resort, advertisements of some medicine, packets of postage stamps for collectors, samples of tea etc. act as camouflage for cleverly hidden propaganda material. Other booklets purport to be official Nazi publications with the swastika on the cover, and still others are provided for children in the form of nursery rhymes showing up the way for even the children in struggle against the Nazi terror.

The response that these pamphlets get shows that in Germany a revolutionary wave is rapidly growing against the Hitler terror. The German people of all classes, workers, peasants, soldiers, and the oppressed middle classes are beginning to take part in active opposition. Economic demands are beginning to be made within the Nazi organisations themselves. The workers are using the weapon of go slow tactics, strikes would be suppressed at once by force but go-slow work is difficult to suppress. Blows are thus being delivered in the important war-industries so essential to Nazi rule. The illegal wireless broadcasts are helping keep the German people informed of what is going on in the world. A people's front is being formed against the Nazi dictatorship, and finds response from all sections. Prince Rubert of Lotwonstein, the great Catholic of Germany, and his writings are illegally distributed in large numbers. The great christian says to the German people "War or revolution," there is no other choice for you to-day.

Czechs Solidly Anti-Fascist

In Czechoslovakia German soldiers are mixing with the democratic Czechs. The Czech people remain solidly anti-fascist. Reports come through of whole squadrons of Hitler's own storm troops refusing to take part in the atrocities they are asked to commit on Jewish people. Others refuse openly to take part in imperialist war, the conquering of countries where the people are non-German, and are willing to face concentration camps rather than do so. The spirit of opposition is becoming an active fact in Germany. We can support these brave fighters by carrying on relentlessly the struggle in our own countries. In this way we shall not let them down.

Points of

ILLEGAL OPPOSITION IN GERMANY

1. With the growing unpopularity of the Hitler regime, the forces of opposition have great and greater support and consequently the secret police are meeting with less and less success in the tracing of the real sources of opposition.

2. Number of secret printing presses, private cyclostyle machines are operating to broadcast the revolutionary messages of the under-ground opposition whose materials is to be found in factory wardrobes, public telephones, and letter-boxes.

3. Advertising booklets, distributed in holiday-resorts, sample of tea, nursery-rhimes are used as camouflage methods for the secret propaganda.

4. The response to these pamphlets shown in the spontaneous reactions of the people who enthusiastically receive them and after reading secretly pass them on with care, shows that the tide of opposition against the Hitler regime is fast rising.

A Hundred Years in the Air.

In 1839 no one considered even the possibility of the aeroplane. Most people dismissed the idea of human flight as impious. There was of course, the Greek myth of Daedalus, who made wings for himself and his son Icarus fastening

them on with wax—even the myth declared the experiment a failure, since Icarus fell and was killed when the suns' heat melted the wax.

A few persons, regarded as cranks, experimented with balloons—notably Mr. Charles Greem, who with two companions, had arisen from Vauxhall Gardens, near London, and been wafted to Germany in eighteen hours. This was in 1836. During the next forty years balloons came into use for purposes of scientific and military observations, and as popular shows. Crowds would stand in the crystal palace grounds craning their necks to watch the balloon that had just been released and was carrying one or more passengers up in the sky on an exciting voyage to an unknown destination. The balloon made a good show but it was not seriously considered as a means to transport. Mid-nineteenth-century Europe and America were too fully occupied with the provision of better and swifter means of transport on the earth. Air travel was to come later.

There is a single instance of an attempt to fit a steam engine to a balloon inflated with coal gas. The experimenter, Giffard, survived his experimental flight, but the construction of steam driven balloons went no further. Between 1880 and 1900, French and German inventors gave much attention to the project of "dirigibles"-air craft driven by petrol-electric motors, rendering them capable of direction and progress against the wind. Count Zeppelin produced the first airship named after him in 1900. M. Santos Dumont steered the first French dirigible from St. Cloud round the Eiffel tower and back in 1901; and an airship of British construction. the Nulli Secundus, sailed from Farnborough to London in 1907.

It was hoped that airships might eventually come into use for the transport of passengers and mails, and the regular services would be instituted. But the tale of subsequent experiment is full of disaster. The huge, frail envelope of hydrogen gas has remained too vulnerable, the bulk of the vessel too unmanageable. The Germans, however, maintained a regular service between Berlin and Friedrichshafen in 1912—1913, employing three ships and carrying thousands of passengers,

A British airship the R. 34, crossed the Atlantic ocean in New York, and returned safely to England. In 1919 plans were made, some years later, to establish an inter-colonial airship line, but the first vessel built for the service the R 101, was lost upon her trial voyage abroad, crew and passengers all perishing—and the scheme was abandoned. Still more recently the fine German dirigible Hindenburg, after an

experimental Atlantic flight, burst into flames and was completely destroyed. It is understood that the use of helium, instead of hydrogen gas, would minimise the risk of explosion, but helium is not at present available in large quantities.

The aeroplane was no single inventor's happy idea. It was the ultimate result of three generations of observation and experiment; the work of a chain of thinkers and inventors, each of whom contributed towards the discovery of the principles governing flight. Certain little models with revolving screws which would rise from a table, had been made before our century began. Between 1840 and 1863 some clock work models were shown and one with revolvfans driven by steampower. About this time the flight of birds and insects was being carefully observed, and recorded in relation to wing structure. Then there were several unsuccessful attemps to make large chain models, and at last, in 1896, Professor Langley, of the Smithsonian Institute, U. S. A., constructed a large steam-driven flying model which really flew for half a mile.

Other experimenters applied themselves particularly to the study of balancing planes. They made a light framework which released from the height of cliff or steep hill, would glide obliquely down supported and directed by the air currents. From trials with model they passed to those with gliders large enough to support a man's weight. Otto Lilienthal, a German, made a glider with bat-like planes, and rode it safely for many flights, but eventually lost his balance and his life. This was in 1896. Percy Pilcher, an Englishman, experimenting further, met the same fate in 1899. Then an American, Octave, Chanute, realised that the framework of the glider must be made capable of adjustment to the variation of the air currents. He constructed an apparatus something like the shape of a modern biplane, and added a tail which acted as a rudder.

In 1900 the American brothers Wilbur and Orville Wright began the experiments which ended in the construction of the first practical aeroplane. To a glider resembling Chanute's they added rudder planes fore and aft, and fitted it with a small petrol-electric motor. With this machine they were able, in 1905, to fly twenty-four miles, remaining half an hour in the air. Three years later Orville had made an aeroplane in which he could carry a passenger and remain in the air over an hour, while Wilber beat his brother's record by flying two and a half hours with a passenger.

By this time the whole civilised world was interested in this matter of human flight. Large prizes were offered for

new records. In 1909 M. Bleriot flew from Calais to Dover. In 1910 M. Paulhan flew from London to Manchester in twenty-four hours Britain, was represented by the notable flights of Henry Farman, Hubert Latham and Captain Cody.

At the end of the war Britain, France and the U. S. A. possessed a large number of military aeroplanes and the services of many expert pilots. Cross-Channel passenger services were begun ; in 1920 British and three French companies had been formed to finance them ; but at first the passenger traffic was insufficient to pay the companies, expenses. In 1924 the British companies then operating amalgamated to form Imperial Airways company, which was granted a Government subsidy. Bigger, more comfortable passenger planes were built, and soon the public showed an increasing desire to travel by air. In 1934 Imperial Airways carried more than 60000 persons, six times as many as in its initial year. Similar companies were formed in France, Holland, Germany and other European states, and also in the U. S. A. Indeed, international agreements have been made to facilitate the transfer of passengers and mails from one air liner to another, so that it is now possible to fly to India, South Africa, and the East ; over much of America and Australia ; down the west coast of Africa, etc., with less personal trouble than attended the traveller from York to London in the year 1939.

Helen Corke.

Points of

A HUNDRED YEARS IN THE AIR.

1, Since Icarus idea of flying had become a fantastic wish.

2. New era began in 1036 when the baloon made its appearance which later developed into an effort to fit a steam engine to a baloon.

3. Laurels of the first air-ship went to Count Zeppelin in 1900 when expectations of air mails and air passengers began to be aroused, finally developing into a trans-Atlantic flight.

4. Aeroplane was the result of three generations of research, which involved great deal of patience, persistence and ingenuity, the story of which is fascinating in its details.

The North Pole is Getting Warm

During the last 20 years scientists in the Arctic have been able to observe an interesting phenomenon: the southern border of the ice fields has receded considerably towards the north. The temperature has risen, and fishes, and other living things, which live only in warmer waters, steadily advance northwards.

The summer of 1936 was particularly warm in easter Greenland, and at the coast the eternal ice receded to 72 degrees N. much farther than ever before. In Leningrad the June of that year was much warmer than any other during the twentieth century. Previously, in 1932, a small research ship had succeeded in circumnavigating Franz Josef Land (Fridtjof Nansen Land) completely, for the first time in history. At the same time the steamer Sibiriakov travelled along the whole northern coast of Northern Eastern land (Lenin Land) and in 1935 the ice-breaker Sadko succeeded in an enterprise considered impossible by previous polar explorers: she travelled in open water from the northernmost end of Novaya Zemlaya to the northern cape of North-east land, up to 82, 84 degrees N. Never before had a ship gone across open water at such a high latitude.

Soviet scientists have been the first to draw attention to the increasing temperature of the Arctic. Professor N. M. Knipovich has stated that the water of the Barents Sea has been getting warmer since the beginning of the century. In March, 1920, the thermometer in Novaya Zemlaya was 10 degree above the average. Winter temperature has become much milder during the last 20 years. The ice on the rivers in the north of Soviet Russia broke up much earlier, and the rivers froze over again much later, than in previous years. The birds arrived and the flowers blossomed sooner.

Again, in 1934 the bird-cherries in Leningrad blossomed on May 7, a fortnight earlier than ever before, and the cuckoo was heard many days in advance of its usual time.

A hundred years ago the famous explorer Schrenck described how the inhabitants of Mezen had to dig their wealth from a soil frozen the whole year through. In 1933 an expedition of the Soviet Academy of Science found no trace of frozen soil in the whole of Mezen: the frontier of the eternal ice had receded 25 miles northwards. Formerly salmon were unknown east of the Barents Sea, while now they appear, together with cod and herring, in the Kara Sea.

This phenomenon has been observed over the whole earth. The temperature has risen not only in Europe and North

America, but in the southern Hemisphere as well *e g.*, in Santiago de Chile, in Buenes Aires, in Cape Town and even in tropical areas like Bombay and Batavia. This increase is also perceptible at considerable heights, as well as in the plains.

What is the reason for this increase in the temperature of our earth ? Up till recently it was believed that the increasing warmth of the Arctic was due to the increased influence of the Gulf Stream. The Gulf Stream, however, is only one of the reasons for alterations in climate and temperature. Besides, this increase has been noticed in tropical parts and in the Southern Hemisphere, in areas far distant from the influence of the Gulf Stream. The increase in temperature is mainly due to a very important increase in the movement of our atmosphere, which may be caused by a change in the physical condition any where on the earth, not only in the north. It may be due to an increase in the quantity of solar warmth received by the surface of the earth.

The quantity of solar energy absorbed by the Earth can be increased by two factors: as a consequence of increased emanation of heat from the sun or by the greater receptiveness of cosmic space or tde atmosphere of the Earth. In the present state of science we cannot decide which of these possibilities is the more probable. Furthermore, we can make no definite statements as to the period during which the present increase of temperature will continue whether it will continue at all, or whether it will soon return to the normal. In the period following the Ice age there was a similar sudden period of summer temperatures considerably higher even than those of our time.

We are, therefore, unable to say definitely whether we are witnessing the beginning of a new climatic period or whether it is an atmospheric change which may last only several decades.

Prof. L. Berg.

Points of

THE NORTH POLE IS GETTING WARM.

1. Fishes moving further northwards indicate change of temperature. The line of eternal ice also receded further north with Lenin-Grad having warmest year on record.

2. Soviet scientists—pioneers in realising the change.

3. Conditions of hundred years ago far different from what expedition of the Soviet academy of science found in 1933.

4. This is attributed to the increased influence to the gulf-stream or as well by a possible increase in the total quantity of warm received by the earth from the sun.

Iceland : German Base Against Britain ?

When it was learnt in the spring that Germany was showing a more than marked interest in Iceland, the world at large, and especially the Scandinavian countries, was surprised. The news that secret military investigations were being made to find out whether and how Iceland could be used, in the event of war, as a submarine and air base, and that Germany was trying to obtain from the Icelandic Government concession for an aerodrome, was not to be underestimated. Yet it could hardly be realized that the small and isolated population of Iceland, which had not participated in any war for three hundred years, could suddenly be connected with the intrigues and war plans of the great powers. Besides the demand for a flying base, it seemed disquieting that the German cruiser Emden should be patrolling the coast of Iceland, ostensibly on an inspection of the German herring fleet. The use of such a big ship for a task for which gunboats are usually deemed sufficient was explained away as a gesture of courtesy to Iceland. But these German "courtesy" visits have disturbingly multiplied during recent years, and so many journeys of German dignitaries to such a small country are not merely flattering.

Many Swedes travelling to Iceland in the last few years have been surprised by the strong cultural influence Germany has there. German films almost dominate the Icelandic screen, a fact which must not be minimized, as in such an isolated country the film is for many the window through which they see the outside world and German films are often clever propaganda in disguise. The musical life of the country too is mainly under German influence, and by way of sport exchange visits between Iceland, and Germany have become more and more frequent. All these are things against which nothing could be said in general, but they might become dangerous in certain circumstances, if exploited by the Axis powers. It may be mentioned as a particular sign of German "cultural" influence that Iceland has recently been showing a tendency towards anti-semitism, although there is not a single Jew in the island.

No less important is the fact that commercial exchanges between Germany and Iceland are rapidly expanding. From 1929 to 1937 Germany's share in Iceland's exports grew from 7·2 to 18·9 percent, and in Iceland's imports from 15·1 to 20·7 percent. In 1937 Germany was the main buyer of Iceland's products, while Britain fell to second place with 17·6 percent. Even so, Britain's economic influence is still superior, for the astonishing development in Iceland during recent decades has been mainly financed by British capital, and out of the 46 million krones (£ 3·2 million) of public debt in Iceland more than 30 million krones (£ 1·5 million) are British loans.

Germany's increased interest in Iceland may have several reasons. The first is the strategic importance of the island. It has been pointed out that the German submarine and air bases on the north coast of Spain and in Iceland are complementary, and could dangerously menace the democracies' vital arteries of communication with America. This possibility has been emphasized in the American newspapers, and by Franco's participation in the anti-comintern pact the problem has become increasingly pressing. It must not be forgotten, furthermore, that Iceland is surrounded by the best fishing grounds in the whole world. Though she has only 7000 fishermen Iceland provides 8 percent of the whole European catch, and the production of fish oil and fish meal has increased so enormously that last year it amounted to 90 million lb.

But besides all that, Iceland has an ideological and propaganda value to Germany. A German professor recounted how he fell upon his knees and kissed the ground when he stepped on to Iceland's soil: for him and for his countrymen it is the holy land of the Edda and the prehistoric sages. It was recently announced from Berlin that Heinrich Himmler, the Gestapo chief, was to go to Iceland with a staff of S. S men, to start genealogical inquiries there. Evidently Rosenberg and Co. would like to prove that the "true Germanic faith" was produced by the Vikings' descendants in the old sage island.

While Iceland's middle class undoubtedly has Fascist sympathies, her progressive Liberal party is too weak to resist, and her Labour movement is split into two approximately equal factions, the Socialists and Communists. So there evidently exists a certain Fascist danger in Iceland, to which one ought not to close one's eyes.

Moreover, the axis powers cunningly exploit the economic difficulties of the island, and Germany does underground political work in connexion with it. Even so, the anti-facist powers ought not to be under-estimated, for by far the greater

part of the population can be considered democratic. The contrast between artisans and peasants on the one hand and between both these groups and the intelligentsia on the other is smaller than in the other Scandinavian countries. The intelligentsia are largely defended from peasants and artisans, and their majority is radical; as in Sweden, for instance, all authors are taking a definite stand against Fascism.

Democracy has never really been a problem for the Icelander, but something obvious and natural; he has not had to fight for his democratic rights. Universal suffrage, introduced into other countries only after hard and lengthy fighting, was granted to the Icelanders without resistance. It will, therefore, take sometime before the Icelanders understand that democracy is not always an unquestioned right, but that it may be necessary to fight for its continuance. But once he becomes aware of that, there is no doubt that he will draw the right conclusions.

—*Sigurdur Thararrinson*

Points of

ICELAND: GERMAN BASE AGAINST BRITAIN?

1. German fleet movements believe to be in connection with a reconnaisance for bases round Iceland, were disturbing to the Iceland authorities.

2. German cultural influence through films, music sport-exchange visits has been on the increase.

3. Commercial relations have gone ahead at a fast pace with Germany becoming the biggest buyer of Iceland products.

4. Strategic importance of the island for German submarine and air bases, believed to be the main attraction. German hands are strengthened by the pro-fascist sympathies of the middle class—the weakness of the liberal parties, and the quarrel among the labour movement which gives opportunities for underground work highly detrimental to the cause of democracy.

Riza Shah—a Dictator Without Enemies.

It is often said that the chief disadvantage of dictatorship is that on the dictator's death no successor could be found who would adequately fill his position. The people of Iran (formerly known as Persia), however have no fear for the future; they know that in time their crown prince, who recently married the king of Egypt's sister, will prove as strong a royal dictator as his father, the present Shah.

Prince Mohammed Riza Shahpur, to give the heir to the Iranian throne his full title, is nineteen years old, the eldest of the Shah's nine children. He has inherited his father's vigour and powerful constitution. An adept at all outdoor sports, particularly tennis and football, he is a first-class horseman and a great shot. His interest in the scout movement, which has developed rapidly in Iran, began during the five years he spent at school in Switzerland.

When he is called to the peacock throne, the prestige of which his father has done so much to restore, Prince Mohammed will inherit a romantic tradition; he will rule in a palace before which his father once paced as a sentry.

The Shah, Riza Khan Pahlevi, began his career as a private soldier in the Cossack body-guard of a previous Shah. That was thirty-five years ago. In 1921 he marched into Tehran, the capital, to find the population forming queues in the streets for bread that was not to be had, the Shah was absent in Paris, which he had for some years preferred to the rose-gardens of Persia, and a puppet government just about to vote yet another foreign loan to provide for their absentee rulers expenses in the French capital

Riza Khan set to work to end this situation, and in his subsequent drive for the modernisation of his country by the substitution of accidental organisation for oriental formalism, he learnt a great deal from the late Kemal Ataturk.

By 1925 he had accomplished much; but he does not stop at any achievement, however great. The Shah, who was still in Paris had by now lost all respect among the Persians he had ever had; it was reported in Teheran by one who saw him in Paris that the occupant of the throne Alexander the Great had coveted and won was to be found highly in Montemartre, the only man at a table of twenty-five dancers, his shirt front hopelessly stained with wine which fell from the glass he was too drunk to hold steady.

Riza Khan decided to deal with the Shah, as he had dealt with his government four years before; he declared him deposed and elected himself Shah in his place. Although a Moslem, the

new ruler soon showed himself to be no fanatic at his coronation, which was celebrated with traditional splendour. Women were present for the first time in Persian history, while the new Shah, like Napolean, crowned himself waving away the chief Mullah, who had stepped forward to perform the ceremony.

Today it is freely admitted that the new spirit which animates Iran, a country with an area of 628000 square miles and its population 10000000 is the work of one man—the Shah. In prestige and personality he is another of the long line of rulers who have sat on the throne of Iran, and he has coupled with this fact a strength drawn from the immemorial traditions of his country.

The Shah superintends all activities in Iran himself, and among his people the royal tours of inspection are a by-word for thoroughness. Riza Khan never takes an important decision without seeking the consent of Parliament, whose members, elected in accordance with an elected law, but as nominees of the Shah, always approve anything he submits to them. All Iranian ministers are in office at the royal pleasure, and they can do nothing without the Shah's consent.

But although the Shah is never disobeyed—the penalty is too great, and although his officials go in fear of him, his popularity among his subjects is unbounded. His people have in the 12500 miles of roads built in the past ten years, in the new Trans-Iranian railway constructed entirely from Iranian national resources without any assistance from the world money market, concrete evidence that although the Shah's rule may be strict, it is just; they realise that the extent of these achievments has done much to save their country from the consequence of the tragic decadence which had overtaken them twenty years ago.

This strong but not tyrannical ruler is a truly regal figure, despite his humble origin. His soldiers worship him and the younger generation of Iran regard him as a father. Despite the unlimited power he wields in his empire, the Shah has remained a hard-working man, and frugal and modest in his habits.

At sixty Riza Khan retains his amazing vitality, and still works fifteen hours a day for the country he has transformed. After but four hours' sleep on a bed which consists of two blankets spread on hard boards, with a saddle as pillow, the Shah starts work at 6 A.M. He only eats one meal a day, a small amount for a man of his huge physique.

From the windows of his palace in Teheran he can watch the many nationalities represented in the Iranian capital going about their daily business. While the new Iran is intensely nationalist in spirit, foreigners are not discouraged from visiting, or living in

the country. The population of the capital includes Scandinavians, Hungarians, Italians, Czechs and Germans and 400 Russians. Although the shop signs are written in Iranian, English and French, the number of British residents is not large. Britain however, is well represented in Iran's air force, most of the machines of which are British.

Outside the Shah's palace the streets have lost little of the noisy cnaracter of an oriental capital, but within the royal dwelling the Shah's family lives a far calmer life than did any dependents of previous Persian rulers.

Instead of forgetting the past, the Shah makes a point of reminding his family of their humble origin. He has insisted on his three daughters having an education similar to that given to Iranian girls of the middle classes, an example which has been followed by many Iranian noblemen, most of them hitherto very conservative in such matters.

Setting a further example of his lack of snobbery, the Shah made it clear to his daughters that they should not necessarily seek to marry husbands of noble blood, but should rather marry simple Iranians who had proved their worth by good character and hard work.

This "*Cromwell of Modern Persia*," as he has been called, was once regarded as being among the world's ten richest men. But not long ago he gave his entire fortune to the Iranian National Bank for use of the country, an example the newspapers of Tehran exhorted others to follow. —*N. P. Macdonald.*

Point s of

RIZA SHAH—A DICTATOR WITHOUT ENEMIES.

1. Riza Shah is uniquely happy in having a successor in view in the person of his own son, who is popular, capable, a sportsman, and a statesman.

2. Beginning as a private soldier, thirty five years ago, he ultimately marched into Tehran in 1921 only to find people on the brink of starvation and the Government in a bankrupt condition.

3. By 1925, he had gone ahead when the old Shah was formally deposed and Riza Shah crowned himself.

4. A new era began with the emanicipation of women, the election of a popular parliament, building of new roads and ıailways, reorganisation of the army.

5. At 60 years of age even, he leads a life of great activity and physical rigour, the simplicity of his life continues without any snobbery which has earned him the title of " the Cromwell of Modern Persia."

Paid Holidays in France

Holidays this year are no longer, as in their beginnings, a surprising novelty in French habits. The workers have adapted themselves to them. The use of them varies according to age, and sometimes according to profession.

A great number of elderly workers have gone to the country, and very often to that part which was their birthplace. In France the proportion of workers who are sons of peasants is very high. There they lead a restful life, they get back to the slower rhythm of work on the land. Sometimes they even take a part in it, for the Frenchman is a maniac for work, and is passionately fond of work which he has not learned. The elderly worker, if he lives in the Paris suburb, is generally a gardener. Paid holidays transform him, for some days, into a peasant (a benevolent and friendly worker) in the corner of upper Normandy where I live.

On seeing them harvesting, I recalled the system proposed by Henry Ford, who wanted to see the same workers sometimes in industry and sometimes occupied in agriculture. Doubtless, we have not yet reached that stage : it is not a fortnight's holiday, when the worker takes the scythe or the harvesting machine to amuse himself, which suffices to unify the work. The results, however, can only be good. The peasant can learn a greater familiarity with the machines from the worker, the worker can prepare a place of occupied retirement in the country. Both will become broader-minded. The demagogical movement, in France as elsewhere, which hopes to oppose peasants and workers, will have a serious obstacle in paid holidays.

It was pretended that the peasant would be offended to see the workers resting at the moment when he himself made his greatest effort in the year. I have not noticed it. Firstly, because the worker willingly lends a hand ; and secondly, because the peasant knows very well that his holidays, less complete than those of the worker but much longer, are spent in winter at the corner of the fireplace.

Naturally, the young holiday-makers are much more visible than their elders ; on the roads and popular beaches we see only their gaiety. In the course of the year, these young people

have already learnt to group themselves together and to forget work for two days every week. Often enough, young couples have brought a tandem and every week-end they do one hundred or two hundred kilometers, passing by the forests which form the green belt around Paris; the forests of Compiegne in the North, the forest of Fontainebleau in the south, the forest of Senart in the south-east, etc. Others improvise games as soon as they arrive a quite corner of forest or river; swimming has made sensible progress these last two years in France; the Marne, the upper Seine and Olise, and the Morin receive workers from the Paris district; those from Toulon, Marseilles, sets, Bordeaux, Brest or Havre, go to the seaside; they are the same who go and continue to train for a fortnight on different beaches.

The workers have acquired the habit of going camping during the long week-ends. The mildness of the climate and the frequency of water, favour camping in France. Naturally, in the beginning it gave way to some mistrust; some parishes tried to shut out the campers, on the contrary, others which were better advised, reserved favourable sites for the tents of workers, who, both on week-end and on holiday, are good consumers. The Frenchman detests tinned food which is dear to the German and even to the Americans; he does not carry with him his spaghetti to be boiled in water like the Italian: he wants fresh eggs and green vegetables, and is delighted to see them gathered for him. Compere are people who like to live well. Those who go to the mountain deserted regions like the *Causses* or *Landes* are more clerks than workmen. In order to have a change from sedentary office life, they seek something most unlooked for and rough.

Certain lovers of the tandem do not stop for rest only the last two or three days of their holiday: they journey on the roads more than two, whole weeks, and cover more than a thousand Kilometers: Brittany, the Loire valley, and Bourgoyne, see them go by: husband, wife and tandem all of the same colour, charming and elegant. Sometimes, between the two a basket carries their first born, also dressed in the same colour and covered with a large hat of fine straw or linen. In the French people, especially in the workers, paternity is expansive, tender, and full of comradeship. Tourists in France will have had the opportunity of appreciating this new human type :*the bare armed father* who, through paid holidays, is allowed to fondle his child. I am sure that they will also appreciate the progress in taste for dress in the new generation of French workmen. France, democratic country of elegant fashions, has at last created what she lacked, an elegance for the masses.

Naturally, paid holidays are not alone in having created in us this team spirit and comradeship which is now springing up and which warms the heart. Scouting, the new spirit of the primary schools, and the sporting spirit which is awakening in the very young, and which will give, so I hope, brilliant results in two or three years, (after this sleep of our great sports which still lasts) will have much contributed towards it. But it is in paid holidays workers in the camps and on the beaches, stimulated or created by these new leisures, that this new France appears to advantage. They are young, with some pride, some intransigence, but with an impulse in the sense of friendship, of enthusiasm in freedom, and with a deep, independence which bode well for the future.

Jean Prevost.

Points of

PAID HOLIDAYS IN FRANCE.

1. Paid holidays give great opportunities for a move of the population to the villages as the French worker primarily comes from the village and is pulled back to the village.

2. Henry Ford scheme of splitting workers to go for harvesting and peasants to come for machine work with a view to maintaining an exchange of happy lives in town and in country, appears ideally suitable.

3. Paid holidays have meant a great addition of interest, health and vitality to the lives of young people.

4. It has been a way of developing team spirit and comradeship, which is the foundation stone for the building up of a fine generation.

Superstitions in Japan

The Japanese do not incline towards metaphysics or even mysticism. Yet perhaps, just because of this Japs are even more superstitious than Britons. In the Land of the Rising Sun there are almost as many houses with ghosts as in Scotland and the hand-reading, fortune-telling, dream-interpretting professions are overcrowded.

The immense influence which prophets have on the Japanese population is shown by the fact that the chief of Tokio's police finds it necessary to convene all branches of the profession at least

once a year to decree that the populace must not be alarmed by unhappy predictions. Above all, the wives of soldiers fighting China must not be worried.

Such instructions are necessary, especially before the New year celebrations, when millions of Japanese folk migrate to the temples to pray for happiness and welfare in the coming year. According to ruling belief one's fate is decided in the first month of the new year.

For five Sen; one-twentieth of a Japanese Yen (which is worth 1s 2d.) it is possible to buy a prophecy from a priest of a Buddhist temple. The prophecy is a little piece of paper with ancient Chinese symbols. One takes this to the "reader of the future" sitting in the court of the temple. The readers sreceive their customers in little tents decorated with mysterious igns and covered with symbolic figures. Their fees are between 25 and 50 Sen.

Usually an Eastern Asiatic "Dr. Faust," with dark cloak and a large beret, the reader analyses the little fate-slips, and examines his clients' palms with a magnifying glass, measures their heads and the contours of their bodies. He then consults his papers and takes his little brass measuring sticks. Rolling them in his hands with an expression of profound concentration, he holds the sticks to his forehead and pulls out first one and then another. Thus inspired, he calmly pronounces his reading of the customers' future.

It is easy for the European tourist to be sceptical, but the "wise old man" whom you considered, despite his respectable long white beard, a shrewd charlatan, suddenly impresses you by telling you the number of your children and your age. You wonder whether this is a coincidence. But then, how on earth can he tell you how many people live in your house, and that on such and such a date last year or month one of your children was ill?

Of course, the little sticks are subject to errors. After all, Confucius is said to have required five decades to study them. But the little stick means a lot to the Japanese. For instance, take marriage. Europeans sometime say that two people are destined for each other. The Japanese have the word "Aisho" for this predestination.

When a marriage is planned the two families will insist that the mind-reader should confirm whether there is any real "aisho" between the two young people. If there is none, the marriage is bound to be unhappy.

An important role is also played by the old Chinese calendar, according to which every year is under the sign of one of twelve animals. If, for example, it is found that the intending bridegroom

was born under the sign of a dog and his beloved under the sign of a monkey, the affair is off, even if the dowry is every large.

Many engagements have been dissolved because of " Aisho," sufficient to satisfy the mind-reader that " Aisho " is possible. He may discover tbat the number of lines in the letters which comprise the names of the young man and his girl do not quite match each other. In that case the clients each add a name in accordance with the redear's advice and the whole family is then satisfied that " Aisho " will soon arrive. I was amused to find at a meeting of old school-fellows that they had all changed their names for the sake of " Aisho."

Werner Crome.

Points of

SUPERSTITIONS IN JAPAN.

1. Despite their realism, the Japanese are very superstitious, so much so that police officers find it necessary to issue warnings against believing in unhappy predictions.

2. Prophecies are cheap to buy and readily available from the Buddhist priests.

3. Indigenous system of consulting the sticks. They remarkably reveal some personal facts. They are particularly consulted for marriages.

4. The marriage is decided by the combination of calendar months which are governed by the signs of the animals, believed to be unmistakably true.

Russia celebrates 100 years of Railways.

The Soviet Union celebrates a century of railway transport.

Russia began to build railways after England, America, France. Germany, and Belgium. This great invention had to break down formidable opposition here, as previously in other countries. Before building the Darlington line in 1825, Stephenson spent years listening to childish objections from parliament.

Cows will stop grazing and hens will stop laying. Adjacent villages will catch fire. Game preserves will be ruined. Railway travel will be very dangerous because the locomotive boilers will explode and wound the passengers.

Herstner, the Austrian professor, had the same trouble in Russia. Nicholas I and his ministers persistently rejecting his proposals in spite of the hundreds of miles of track already in service in England.

Defending the refusal to advance funds, the Minister of Finance wrote: " Railways will deprive keepers of livery stations of their livelihood and reduce state and private revenue. People will be discontented.

But bureaucracy and conservative obduracy resisted in vain. The first track was laid. Locomotive for the Tsarskoye Selo line were bought in England although a Russian-made engine was already in operation. Russian names were painted on the newcomers; "provorny" (nimble) " oryol" (eagle) strela, arrow and bogatyr, Titan. The engines had six wheels. The length, with tender, fell short of six meters. These clumsy dwarfs hauled 10 tons. The track was built by Austrians.

The first Russian locomotive had a curious history. The Nizhni-Tagil works in the Ural mountains numbered among its employees Cherepanov, a talented mechanic with varied engineering practice. The works management sent him to England, where he saw steam engines and decided to build such an engine upon his return. With his son's help, undeterred by their complete lack of drawings, he finished the task in 1833. The first locomotive called a "landship," had a top speed of 12 miles an hour and was used to haul ore and coal to the factory.

It is recorded that Selastennikov, the Governor-General of Perm, visited the factory and was good enough to test this steam engine, travelled 920 meters on it and conveyed his satisfaction to those who had laboured to contrive this usefnl enterprise for the factory."

Neither the general nor the Tsar's government went further than expressing their approval. The Cherepanovs got no support. Their engine spent the rest of its life on the factory tracks.

The importation of engines and other railway equipment continued for many years. In 1840, when England had over 800 miles of railway, Russia had only the 16 mile Tsar-skoye-selo line.

In 80 years the Tsar's gevernment managed to build 58500 km. of railway. The revolution opened a new era. In 20 years the Soviet Union has built 26600 km. in addition to repairing colossal damage inflicted on the railways by the war. Most of the locomotives have been relegated to local routes to make way for the giant "Joseph Stalin" fast passenger engine and the Felix Dzerzhinsky the freight engine, the most powerful in Europe

The Soviet union was the first country to produce and operate locomotives with tender condensers, the last word in locomotive engineering. They greatly economize on fuel, burn low grade coal and run for a thousand kilometers without taking on water.

The railways in 1936 hauled 488200000 tons of freight as against 132400000 tons in 1913. For the present year this figure is expected to reach 665000000 tons. With passenger traffic 300 per cent higher in 1936 than in 1913 many lines electrified, and daily car-loadings up from 55000 to 10000 the Soviet Union meets the 100th anniversary of the first Russian railway as a great railway power.

—Y. Lozovsky.

Points of

RUSSIA CELEBRATES HUNDRED YEARS OF RAILWAYS.

1. Russia was the last country in Europe to build railways. Czar's ministers persistently refused the idea.

2. First locomotive came in 1833 and ran at a top speed of 12 miles of an hour and was only used to haul materials to the factory.

3. Opposition still persisted. In 1840 England had 800 miles and Russia only 16 miles. Upto 1920 they had 58500 miles of railway.

4. The Revolution opened a new era and today they have the finest railways and the best mechanical railways.

Reconstruction In China.

A remarkable view of the way the League is helping China to build up from within, even while she is being threatened from without, is given by a secretariat official recently returned from that country. Dr. Mackenzie, who visited China for a short time in connection with the League's assistance to the Chinese Government's anti-epidemiological campaign, has recently described the tremendous problems facing that country thus :

"The object of my visit to Chungking was to organise the assistance to be given to the Chinese government by the League of Nations during 1939. At the last assembly, a sum

of two million Swiss francs was voted for assistance to China. It was decided that the bulk should be used in the control of cholera, plague and malaria. During the past year, the hostilities have caused vast movements of populations—probably the greatest in the history of China—with the resulting danger of wide-spread cholera and plague epidemics. Malaria holds up the vital work of the coolies striving to complete the surface of the new road. Burma before the monsoon rains, The difficulty in getting petrol has enomously increased the importance of water transport. With the loss to China of the railway systems, the problems of road transport have become of vital importance. The Chinese government, therefore, asked the League for the services of experts in cholera, plague and malaria, the provision of the necessary medical stores, and for advisers in river and road engineering. The plan is now operating and includes technical advisers along these lines, who are working in north, east, central and south-west China.

"But perhaps I can best give you an idea of what this means if I describe the work of the League advisers working on the new road to Burma; you can then apply it to the work the experts are doing in other parts of China.

"A few months ago, the two old civilisations of India and China were connected for the first time, not only by road, but by a motor road that is graded to take four-and-a-half-ton lorries. The Chinese engineers built the last 600 kilometres of this road in six months, across the wild frontier between China and Burma to join their road system to that of Burma. I travelled for eight days on this road and followed it through steaming tropical forests, over passes of eight and nine thousand feet, up huge precipices in zigzags across the rolling grassy plains of the high plateau of central Yunnan and over deep valleys on suspension bridges. As certain evidence of its value, I met large convoys of heavy lorries coming up into China from Burma.

"There are both medical and engineering problems on the Burma road. Malignant malaria along the tropical sections of the road constantly interferes with the work, killing very many of the workers, while the fear engendered by their deaths drives the others back to their villages.

"Now one of the League's malaria experts is acting as adviser to the Chinese Government on the control of malaria along the whole length of the road. He is equipped with mobile and stationary laboratories, a trained staff and he has two large units of Chinese medical officers with supplies of quinine.

"Then there are other medical problems. Cholera, which is carried by water; and plague, carried by rats. Both are constantly present in Upper Burma—neither exists in the

province of Yunnan. There is the danger, therefore, that as the traffic on the road increases, one or both diseases may be carried into south-west China. It only takes one plague-infected rat carried in a sack on a lorry into Yunnan for the disease to start there. A lorry driver infected with cholera in Burma may develop the disease when he gets to China, and cholera may thus get a foothold throughout south-west China.

"The most vivid impression that I brought away with me is certainly that of complete confidence of the National Government in the future of China. Everywhere in free China houses and factories are being built, not just temporary structures, but large permanent stone buildings. Work that will take years to complete is steadily going forward on new railways —particularly one to join Central China with Burma. Universities are being created and equipped, and an extensive programme for building new roads is being actively carried out.

Points of

RECONSTRUCTION IN CHINA

1. Two million Francs voted by the League of Nations was used to combat epidemics, due to movements of population because of war. Man power and healthy labour was so essential to Chinese national life for building up their road system, the value of which has greatly increased due to the loss of their railway system in war.

2. New road to Burma, an excellent instance of the way in which the new road system is opening up a new phase in Chinese life. This road for the first time links up India and China.

3. Tremendous labour being spent on this road which is to act as the highway for goods and ideas in the East.

4. Value of League assistance increases greatly when we realize that this road system gives tremendous confidence to the people of China and gives them impetus in the developing of their industry and helps in keeping up the national morale.

CHAPTER XIII

Spellings You Ought to Know

Besides being careful about using words which can condense whole phrases, you must also be particular about your spelling Even the best precis can be marred by bad spelling, and even the cleverest student will make a bad impression if he is not particular on this point.

You cannot, strictly speaking, *learn* spelling. Some are cleverer at it than others, as though by instinct, and this is true not only in India, where English is a foreign language, but also in England, where it is the mother-tongue.

There is, however, one way in which you can improve your spelling, and that is by reading widely, with your full attention on the different new words that crop up. Another way you can adopt is to go through lists of words like the following one, taking special note of the word, not in your brain (you cannot remember so many) but with your *mind's eye*, so that you will get what is called a *visual memory* of them. That is to say, when you have to write out the word again, you will be able to tell whether it is correctly written by the very sight of it written on the paper. An incorrectly spelt word will *look* wrong to you, and you will want to alter it.

Neat papers, with good spelling and punctuation, give the examiner the idea that he is dealing with a careful student.

*Another note......*Always spell proper names carefully and correctly Nothing gives a worse impression to the examiner that to see that you have reported a writer's or speaker's name wrongly, and you would be surprised if you knew how often this elementary mistake is made.

Abasing ; drops the -e, of abase.

abattoir ; two t.'s.

abdominal ; adj. from abdomen.

abductor ; not -er.

abet ; one t.

abeyance ; not -eiance.

abbominable ; error for abominable.

abject ; not -gect.

abracadabra ; no doubled letters.

abreviate ; error for abbreviate.

abridgment ; drops the -e of abridge.

abscess ; pl. abscesses (a disease) ; note the -sc-. Distinguish from absciss, pl. abscisses (math.) absciss (math.) ; see abscess (a disease).

abscond ; not -skond.

absence ; not -se. absinth ; not -the, which the Fch. form absolutism ; drops the -e, of absolute.

abstemious ; not -eous.

abstinence ; not -ance.

abstrusely ; retains the -e of abstuse. abundance ; not -ence. abetment ; does not double the -t of abut.

abysmal ; drops the final -s of abyss.

Abyssinia ; two -s 's.

academy ; not -amy.

accede (assent) ; distinguish irom exceed (go beyond).

accept (receive) ; distinguish from except (omit).

access (approach) ; distinguish from excess (a going beyond).

accessible, accessibility ; not able, ability.

acclimatize, acclimatization ; not -ise, -isation.

accompanying ; retains the -y of accompany.

accomplice, accomplish ; two-c's.

accountant ; two-c's ; not -ent.

acerbity ; not as., -ety.

ache ; not -ke.

achievable ; not eiv- ; drops the -e of achieve.

acknowledgment ; drops the -e of acknowledge.

acoustic ; not ak.

acquaint, -ance ; not the -c. ; not -ence.

acquaintance' sake ; not acquaintaces' -. acquarellist, acquarium, acquatic, acqueduct, acqueous ; errors for acquarellist, aquarium, aquatic, aqueduct, aqueous.

acquiesce, acquiescence ; note the -sc- ; not -ance, acquiline ; error for aquiline.

adaptability ; not -ibility.

adept (skilful) ; distinguish from adapt (fit).

adjutancy ; -c. replaces the -t of adjutant.

admissible, admissibility ; not -able, -ability.

adolescent, adolescence ; not the -sc ; not -ance.

adroit, adroitness ; not -oyt, -oytness.

aerie (inaccessible nest) ; not ey-, -ry.

affable, affability ; two -f's.

affectionately ; not -atly.

affidavit ; two -f- 's.

ageing ; retains the -e- of age.

agency ; -e. replaces the -t of agent.

aggrandize, aggrandizement ; not -ise, -isement.

aggrarian ; error for agrarian.

agonizing ; not -ising. Drops the -e of agonize.

aide-de-camp ; not aid.,

ail (afflict) ; distinguish from ale (beer).

air (atmosphere) ; distinguish from (1) heir (inheritor) ; (2) ere (before) ; (3) e'en (even).

aisle (church passage) ; distinguish from isle (island).

ajar ; not adj. the only current English word beggining with aj. see- (adj.)

albumen (white of egg) ; distinguish from albumin (chief constituent of albumen).

alchemy, alchemist ; not -chymy, -chymist.

alimentary (nutritive) ; one -l. distinguish from elementary (primary).

aline, alinement ; not -ign, -ignment.

allegation (assertion) ; distinguish from alligation (arith, rule).

allegiance ; not -eance,

alliance, allied ; change the -y of ally into -i.

allmighty, Allmighty ; errors for almighty, Almighty.

allmost ; error for almost.

all ready (quite ready) distinguish from already (previously).

all right ; not alr.

allso ; error for also.

all, together (all at one time) distinguish from altogether (thoroughly).

allurement ; retains the -e of allure.

almanac ; not -ack.

altar (of church) ; distinguish from alter (change)

amateur ; not -uer, -ure.

ambassador ; not em., although from embassy, the latter form is used in America.

ambiguous ; not -uus.

anachronism, anachronistic ; not the -h.

anaemia, anaemic ; not -anem.

anaesthesia, anaesthetic (s) ; not anes., ya.

analogy, analogous ; not -ojy, -us.

analyse (resolve into elements) ; not -yze. distinguish from annalize (write annals).

analyser ; not yzer, -or

anchor (of ship) distinguish from anker (a measure).

anchorite (hermit) ; distinguish from ankerite (a mineral).

ancien regime ; not -cienne.

annihilate, annihilation ; two -n 's ; note the -h.

anniversary ; two -n's. ; not -ory.

anonymous ; one -n, not -imous.

antecedent ; not anti.

antediluvian ; not anti.

antemundane ; not anti.

anthropomorphize, anthropomorphization ; not -ise, -isation.

anxiety ; not -eity.

apanage ; one -p.

apparition ; two -p's.

appease, appeasement ;two -p's.

appetite ; two -p's.

appetize, appetizer, appetization ; not -ise, iser, ising.

apprise (inform) distinguish between apprise, appraise, appraize (value) (q. v.)

arbitrary ; not -terary.

archaeology ; not ark.

archaic ; not ark.

archipelago, pl. archipelagos ; not arche ; -oes.

aristomacy ; not -asy.

arithmetician ; not titian.

ark (chest, vessel) distinguish from arc (segment of circle).

armfuls, pl. of armsful ; not armful.

arms (limbs, weapons) ; distinguish from alms (charity).

arraign ; two -r's. note the -g.

artillery ; two -l's.

artisan (not zan).

asafoetida ; not assa, -fetida.

ascent (upward movement) ; distinguish from assent (compliance).

ascertain ; note the -sc.

ascetic (austere): distinguish from acetic (vinegar).

Ascham, Roger ; not ask.

assassin ; four -s's.

assay (experiment) ; distinguish from essay (attempt). Both are derived from the same Fch. original, essayer.

assembly ; not -ley.

assiduous ; not asid.

assistant ; not -ent.

assurance (life) ; distinguish from insurance, which is now commonly appropriated for fire and marine guarantees.

assurer (one who gives assurance) ; distinguish from assuror (under-writer).

asterisk ; not isc.

auger (a tool) ; distinguish from augur (soothsayer).

aught (anything) ; distinguish from ought (should) ; see naught and ought.

aureole ; distinguish from (1) oriole (golden thrush); (2) oriel (recess).

austere ; not eer.

auxiliary ; one -l.

available ; not -ible.

avalanche ; not -ch.

axle ; not -el.

bachelor ; not batch.

bail (security) ; distinguish from bale (bundle).

balanceable ; retains the -e of balance.

balloting, balloted ; do not double the -t of ballot.

balm (ointment) ; distinguish from barm (froth).

bans (curses) ; distinguish from banns (marriage notice).

bankruptcy ; not -pcy.

bare (naked) ; distinguish from bear (a mammal).

bargainer (one who bargains) ; distinguish from bargainor (legal vendor).

bark ; (rind ; cry of dog) ; distinguish from barque (ship).

barley ; not -ly.

barometer ; not -metre.

baron (a title) ; distinguish from barren (sterile).

Baronetcy ; not ecy.

base (fountain ; low) ; distinguish from bass (mus, deep ; a fish).

bask (lie in the sun) distinguish from (1) basque (part of the female dress) (2) Basque (language).

bastille ; two -l's.

battels (Oxford college -bills) ; distinguish from battles (fights).

bawl (shout) ; distinguish from ball (anything round).

bawled (shouted) ; distinguish from bald (hairless).

bay (inlet of sea) ; distinguish from bey (ruler).

bayoneting, bayoneted ; do not double the -t of bayonet.

be (exist) ; distinguish from bee (an insect).

beach (shore) ; distinguish from beech (a tree).

bean (seed) distinguish from been (past part. of be).

beat (strike) ; distinguish from beet (a plant).

aristocracy ; not -asy.

beer (ale) ; distinguish from bier (funeral trestle).

beggar ; not -er.

beguile ; note the -u.

bellicose, belligerent ; two -l's.

benefactor ; not beni.

benefiting benefited ; do not double the -t of benefit.

benign, -note the -g.

bequeath ; not -the.

berry (fruit) distinguish from bury (inter).

berth (of ship post) ; distinguish from birth (act of bringing forth).

biannual (twice a year); distinguish from biennial (every two years).

bidder (one who bids) ; distinguish from bider (one who bides or stays).

bitt (nautical) ; distinguish from bit (morsel ; part of bridle).

bizarre; two -r's.

blackguard ; note the -ck.

blende (mineral) ; distinguish from blend (mix).

blithely ; retains the -e of blithe.

blue (a colour) ; distinguish from blew (past tense of blow).

blueing ; retains the -e of blue.

bluish ; drops the -e of blue.

board (plank) ; distinguish from bored (pierced ; wearied).

boarder (lodger) ; distinguish from border (edge).

bolder (more bold) ; distinguish from boulder (rock).

bole (clay ; tree-stem ; a physical unit) ; distinguish from (1) boll a measure ; capsule ; (2) bowl (vessel).

bomb ; note the -b.

bona fide (in good faith) ; bona is not incorrect, but unnecessary and out of fashion.

bona fides ; (good faith) bona is impossible here.

book-keeping, two -k's.

booth ; not -the.

bore (pierce ; wearisome person; past tense of bear); distinguish from 1. boar (wild hog) ; (2) boa (snake, article of costume.).

born (given birth to) ; distinguish from borne (carried).

borough (town) ; distinguish from burrow (make a hole).

bough (branch) distinguish from bow (bend).

boulder (rock not bowl); distinguish from bolder (more bold).

boulevard, boulevardier; not -arde, -ardeer.

bounceable; retains th -e of bounce.

bourgeois, bourgeoisie; not burgi.

bourse; not bur.

boy (male child); distinguish from buoy (floating cask).

boycott; two -t's; no capital letter, though derived from Capt. Boycott.

bridal (nuptial); distinguish from bridle (restraint).

brooch (ornament, clasp); distinguish from broach (pierce).

brute (beast); distinguish from bruit (noise).

buoyant, buoyancy; note the -u.

bureaucracy, bureaucrat; not buro, -asy.

buss (kiss); distinguish from bus (omnibus).

butt; two -t's. distinguish from (1) but (prep. and conj.), (2) butts. (isolated hills).

by (near) distinguish from (1) bye (cricket term); (2) buy (purchase).

cablegram; not -gramme.

calibre; not er.

calligraphy; not kalli; two -l's.

candid (frank); distinguish from cadied (sugared).

canvas (coarse cloth); distinguish from canvass (solicit).

capillary; not ory.

capitalize, capitalization; not -ise, isation.

carcass; not -case.

caster (thrower); distinguish from castor (vessel; beaver; furniture, wheel).

caucus; not kau.

causerie; not ery.

cedar (tree); distinguish from ceder (one who cedes).

celebrated; not berated.

celestial; not cell.

celibate, celibacy; not celeb.

cemetery; not try.

cent (a coin); distinguish from (1) sent (past tense of send); (2) scent (odour).

ceremonious ; not eous.

cession (surrender) ; distinguish from session (sitting).

chaos, chaotic ; note the h.

chaperon ; not one.

characterize, izable, ization ; not ise, isable, isation

charlatan ; not ane.

chauvinism. (Fch. "jingoism"), not izm.

cheque, (order on bank) distinguish from check (hinder)

chic (style) ; distinguish from chick (chicken).

chivalry, chivalrous ; not chev.

choir (chorus of singers ; part of church) ; distinguish from quire (one-twentieth of a ream).

chute, (waterfall) ; not sh. ; and distinguish from shoot (let fly).

clinder ; not ar.

cipher ; not cy.

cirumference ; not ance.

cite (quote); distinguish from 1. site (situation) 2. sight (vision).

citeing ; retains the e of cite..

civilly ; two l's.

clairvoyance, ant, f. ante ; not voi.

clamerous, not ourous.

clemency ; not sy.

climb (mount); distinguish from clime (climate).

clinch ; an argument, a nail, etc. but clench the fist.

closure ; not eur

clumsy ; not scy, zy.

coarse (rough) ; distinguish from (1) corse (corpse) ; (2) course (act of running).

coherence ; not ance.

coiffeur (hair dresser) ; distinguish from coiffure (headdress).

coincide coincidence ; not side, sidence.

collaborator ; not eur.

colleague ; note the u.

collision, not izion.

colonel (officer) ; distinguish from kernel (seed).

combating, combated, combative ; do not double the t of combat.

combustible ; not able.

comity ; not ety.

comma (point); distinguish from coma (insensibility).

commission ; two m's, two s's not ition.

commissioner ; two m's , not or.

complacence (pleasure, satisfaction) ; distinguish from complaisance (desire to please, civility).

complement (that which completes) ; distinguish from compliment (flattery).

compliment (flattery) ; distinguish from complement (that which completes)

component; not -ant.

compunction ; not -xion.

conceit ; not iet.

conceive, conceivable ; not ieve, ievable.

concert (mus. entertainment, plan with); distinguish from consort (accompany, spouce.)

condemn (pronounce guilty) distinguish from contemn (despise)

condescend, condescension ; note the -sc.

conferrable ; not ible ; doubles the -r of confer.

consanguinity ; not -eity.

conscience ; note the -sc.

conscientious ; not -cious.

consensus ; not -census.

consequential ; not cial.

conspicuous, not -uus.

consuls (government representatives) ; distinguish from consols (consolidated annuities)

contemporaneity, contemporaneous ; not -anity, -anious.

contrariety ; note the -e.

controversial ; not -cial.

contumacy, contumacious ; not -asy ; asious. eous.

contumely; note the e.

convalescence ; note the -sc.

copse (wood); distinguish from corpse (dead body).

core (heart); distinguish from corps (division of army)

co-respondent (in divorce suit); distinguish from correspondent (one with whom epistolary intercourse is held.)

corporal (relating to the body.); not ale; distinguish from corporeal (having a body or substance.)

corruptible; two r's, not able.

council (assembly); distinguish from counsel. (advice, barrister.)

councillor (member of council.); distinguish from counsellor (adviser)

counterfeit; not fiet.

courageous; not ious.

curfew; not courfeu.

courtesy (politeness); courtesy to make a : use curtsy.

cousin (child of uncle or aunt.); distingnish from cozen (deceive)

coxcomb (fool); distinguish from cockscomb (plant)

credible; not able

crescent; note the sc.

criticism; not isism.

crotoqie (a criticism); distinguish from critic (reviewer)

crochet (lace-work); distinguish from crotchet (whim)

crucial; not shial.

crucifixion. not fiction.

crumb, note the final b.

cryptic, not chr.

current, (flowing); distinguish from currant. (fruit.)

cursory, not ary.

customary; not ery

dairy. (milk store-room); distinguish from diary (journal).

dam. (barrier; female parent); distinguish from damn (condemn.)

damageable: retains the e of damage.

dear. (costly; beloved); distinguish from deer (stag).

decadence; not ance.

decalogue; not deka, log.

decease (death); distinguish from disease (illness)

decent (becoming); distinguish from (1) descent (down-ward motion) (2). dissent (disagreement.)

defendant ; not ent.

deleterious ; not irious.

delinquency ; not sy

demagogism, demagogy ; drop the u of demagogue ; not jy.

dependent (adj); distinguish from dependant (noun)

depravation (act of depraving) ; distinguish from deprivation (act of depriving.)

derelict ; not di., diri.

desert (merit, wilderness); distinguish from dessert (fruit course.)

despair ; not dis.

deteriorate, deterioration ; not deterr.

diplomacy ; not sy

diplomat (diplomatist); distinguish from diplomate (holder of diploma)

discern (distinguish); distinguish from discern (judge)

discouragement ; not gment.

discourteous ; not ious.

discrete (separate) ; distinguish from discreet (prudent)

disparate (unequal) ; distinguish from desperate (hopeless)

dispensable ; not ible.

displaceable ; retains the e of displace.

diverging ; drops the e of diverge.

doze (sleep) ; distinguish from dose (quantity of medicine)

draft (anything, drawn rough sketch of); distinguish from draught (act of drawing or drinking, quantity drunk, of fishes, detachment of men, current of air. of a ship)

dual (consisting of two) ; distinguish from duel (combat of two).

dubious ; not bous.

due (owing); distinguish from dew (moisture.)

dully (stupidly) two l's, distinguish from duly (suitably)

dungeon ; not jeon.

dungy (dung-like) ; not -ey.

dye (colour) ; distinguish from die (expire).

dyeing (colouring) ; distinguish from dying (expiring).

dynamics, dynamite ; din.

e'er (ever) ; distinguish from (1) ere (before), (2) heir (inheritor) (3) air (atmosphere),

effeminate ; two -f's.

egoism (doctrine that self-interest is the basis of morality); distinguish from egotism (constant use of the pronoun "I", self-push), an adherent of the former is an egoist, a practiser of the latter, an egotist.

elegy (dirge); distinguish from eulogy (praise).

elementary (primary); distinguish from alimentary (nutritive).

elicit (call forth); distinguish from illicit (illegal).

eligible, eligibility; one -l.

eliminate; one -l.

elite; note the accent

ellipse (oval); distinguish from ellipsis (omission of word or words whose meaning is implied.)

elude (escape); distinguish from illude (deceive).

elusion (evasion); distinguish from illusion (deception).

emigrant (one migrating out of a country); one -m; distinguish from immigrant (one migrating into a country).

eminent (conspicuous); one -m; distinguish from (1) immanent (inherent), (2) imminent (impending).

enforceable; not -ible.

engagement; retains the -e of engage.

entangle; not in.

enticing; drops the -e of entice.

envelop (vb. pron. envelop); distinguish from envelope (noun; pron. envelope).

envoy (messenger); distinguish from envoi (concluding part of a poem).

equanimity; not -quinam.

erroneous; two -r's; not ious.

eruption; (a breaking forth); distinguish from irruption (a breaking into).

ethical (moral); distinguish from ethoical (racial).

ethics is the science of morals, ethnology or ethnography that of human races.

etiquette; not -quet.

eunuch; not -uck.

euphemism (use of pleasant or neutral words for unpleasant ideas.); distinguish from euphuism (high flown style; after Lyly's Euphues).

exacerbation ; not exasc.

excellences ; pl. of excellence ; distinguish from Excellencies (title).

exchangeable ; retains the -e of exchange.

exciter (one exciting); distinguish from excitor (nerve).

executor (of a will) ; distinguish from executor (one performing) a doublet of executioner, which latter is usually limited in use to one carrying into effect the maximum sentence of law.

exercise (practise) ; not -ize. Distinguish from exorcize (drive away by adjuration).

exploiter ; not -or.

extant (existent) ; distinguish from extent (space).

extolling, extolled ; double the -l of extol.

extrinsic ; not exstrin ; ecstrin-.

eyeing ; retains the final -e of eye.

fabricate ; does not add -k to fabric.

facile, facility ; not -fas.

fain (glad) ; distinguish from (1) fane (temple), (2) feign (pretend).

faint (languid) ; distinguish from feint (strategem).

fair (honest) ; distinguish from fare (get on ; food).

fanatic, fanaticism ; not -ick, isism.

fantasia (a musical composition) ; distinguish from fantasy (fancy).

fate (destiny) ; distinguish from fete (festival).

feat (exploit) ; distinguish from feet (pl. of foot).

feign (pretend) ; distinguish from (1) fane (temple) (2) fain. (glad).

feint (stratagem) ; distinguish from faint (languid).

fiancee, fem. of fiance.

fiascos, pl. of fiasco ; not -oes.

fictitious ; not ; -icious.

finesse (artifice) : distinguish from finis (end).

find (discover) ; distinguish from fined (past part. of fine.)

flabbergast ; two -b's ; not -agast, -aghast.

flagrant (glaring) ; distinguish from fragrant (scented).

flippant ; two p's.

focusing, focused ; do not double the s of focus.

foggy (misty) ; distinguish from fogy (dull fellow).

folklore (learning of the people.) ; distinguish from folk law (people's justice).

forbear (abstain) ; not fore.

forbear (ancestor) ; not fore.

forcible ; not eable, able.

formally (ceremoniously) ; distinguish from formerly (previously).

forward (in advance) ; not fore. Distinguish from froward (self-willed).

fragrant (scented) ; distinguish from flagrant (glaring).

frescoes, pl. of fresco ; not cos.

fuelling, fuelled ; double the l of fuel.

furs, pl. of fur ; distinguish from furze (shrub).

futile ; not il.

gage (plum) ; distinguish from gauge (measure).

gait (walk) ; distinguish from gate (door).

gambit ; not bet.

gamble (play for money) ; distinguish from gambol (frisk).

gaol (prison) ; use jail. Distinguish from goal (winning post object).

garlicky ; adds k to garlic.

gaugeable ; retains the e of gauge.

gauntlet, Run the ; not gant ; -lope, though not the same word as gauntlet (iron glove).

gibe (sneer) not ji., jy.; distinguish from gybe (of a sail, q. v.)

gist ; not ji.

giveable, retains the e of give.

glamorous ; drops the u of glamour.

glare (dazzling light); distinguish from glair (white of egg).

gluey ; retains the e of glue.

gluing ; drops the e of glue.

glutinous ; changes the e of gluton into i.

gnostic, gnosticism ; note the g.

goitre ; not goi, ter.

gorilla (an ape) ; distinguish guerrilla (a kind of warfare)

grate (framework of bars) ; distinguish from great (large).

grease (n.); distinguish from (1) Greece (country), (2) greeze. (school-slang for squeeze).

groan, (moan). Distinguish from grown (past tense of grow)

guarantee (n. and v.) not enty.

gullible, gullibility ; not gullab.

hail (greet ; frozen rain) ; distinguish from hale (healthy).

hair (filament) ; distinguish from hare (an animal).

half (n.) ; distinguish from (halve) (v).

hallo (raise an out outcry, interj.) ; hell, hill, hall, hull, a, oa, oo, ow. Distinguish from (1) hallow (make holy) ; (2) halo (luminous circle).

handmaid (fem. servant) ; distinguish from hand-made (made by hand).

handsome (good-looking) ; distinguish from hansom (a cab).

harebell ; not heir.

hart ; (sing) ; distinguish from heart (blood-circulator).

heal (cure) ; distinguish from heel (of foot).

heinous ; not hen , heyn.

hew (chop) ; distinguish from (1) hue (colour), (2) hugh (male name).

hie (hasten) ; distinguish from high (lofty).

hight (called) ; distinguish from height (distance upwards).

hindrance, not derance.

hoar (white) ; distinguish from whore (loose woman)

hoard (store); distinguish from horde (troop).

hodge-podge (medley); distinguish from (1) hotch-potch (vegetable soup) ; (2) hotchpot (legal term, gathering properties together for equal division).

hole (hollow space) ; distinguish from whole (entire).

holey (containing holes) ; distinguish from (1) holy (sacred) ; (2) wholly (entirely).

homoeopath, homoepathy ; not homeo.

homogeneous, homogeneity ; not nious ; nity.

hurdy-gurdy (musical instrument) ; distinguish from hirdy-girdy (scot ; disorder).

hyperbola (curve formed by section of cone); distinguish from hyperbole (exaggeration).

hyperborean; not hiper.

hypotheses, pl. of hypothesis; not ises.

hysteria, hysterics; not his.

idealist (supporter of idealism); distinguish frm ideologist (student of ideology, or science of ideas).

idiocy; the c, replaces the t of idiot.

idiosyncrasy; not ideo, sin, cy.

idle (lazy); distinguish from idol (image).

ignitable; not ible.

ignominious; not eous.

ignoramuses, pl. of ignoramus; not i.

illegible; not able.

illiterate; two l's.

illude (deceive); distinguish from elude (escape).

imbroglio; not em.

immanent (inherent); distinguish from (1) imminent (impending); (2) eminent (conspicuous).

impartial; not cial.

impostor; not er.

incoherent; note the h, not ant.

incongruous; not uus.

incurable; drops the e of cure.

indiscreet (injudicious); distinguish from indiscrete (undivided).

indite (compose); distinguish from indict (charge with crime)

inexpugnable; note the g; not ible.

infallible, infallibilist; two l's, not iblist.

ingenious (clever); distinguish from ingenuous (frank).

innocuous: two n's.

innovation; not inov.

intermittent, intermitting, intermitted; double the t of intermit.

internecine; not sine.

interpose; not enter.

interregnum; two r's.

intriguing ; drops the e of intrigue.

inveigle (entice) not en.

irascible ; note the sc.

irrefutable ; two r's ; not ible.

irrelevancy ; two r's ; o replaces the t of irrelevant.

irreparable, two r's.

irretrievable ; two r's, drops the e of retrieve.

irruption (a breaking into) ; distinguish from eruption (a breaking-forth).

jack up (throw up, abandon) ; different word from chuck up (throw up). which has the same meaning).

jargon (unintelligible speech) ; distinguish from jargon often misspelt jargoon (mineral).

jaundice ; not jan.

jealously (suspicion of rivalry) ; distinguish from jalousie (an outside shutter).

jocose, jocular, jocund ; not jock.

kaleidoscope ; not cal, escope.

kennel ; two n's, one l.

knead (press together) ; note the k, distinguish from need (want).

knowledgeable ; retains the e of knowledge.

knuckle ; note the k ; not cle.

lassitude ; two s's.

latitudinarian ; not enarion.

lattice ; not is.

laudatory ; not ary.

laureate ; not at.

laurelled ; doubles the l of laurel.

leak (crevice) ; distinguish from leek (kind of onion).

leant (past tense of lean) ; distinguish from (1) lent (past tense of lend) (2) lent (a fast); leaned is an equally good form.

leitmotiv ; not ive, if.

lessen (make less) ; distinguish from lesson (task).

lesser (smaller) ; distinguish from lessor (one who leases).

libertine ; not in.

licence (n. a permit) ; distinguish from license (v. to permit).

lieutenancy ; c, replaces the t of lieutenant.

lifelong (during the length of a life) ; distinguish from livelong (living, or lasting long). *e. g.*, a 'lifelong task', 'livelong day.'

limn (paint) ; distinguish from limb (jointed part of body).

lineament (feature) ; distinguish from liniment (ointment).

longitudinal ; drops the e of longitude.

loquacious ; not asious, eous.

luscious ; note the sc.

lymph, lymphatic ; not li.

macadamize ; not ise.

machination ; not mack.

macintosh ; error for mackintosh.

macrocosm (the whole universe), not makro ; distinguish from microcosm (the universe in little, man).

madrigal (a song) ; distinguish from madregal (a fish).

maggot (grub) distinguish from magot (barbery ape)

magistrate ; not maj, estrate.

magnanimity ; not ety.

magniloquence ; not magne.

mail (letter bag , armour) ; distinguish from male (masculine)

mailable (capable of being mailed) ; distinguish from malleable (capable of being beaten out)

main (chief, strength); distinguish from mane (neck-hair)

maintenance ; not tainance, ence.

maize (Indian corn); distinguish from maze (perplexity)

maladroit ; not oyt.

malcontent ; not malec.,

malediction ; malefactor : not mali ; malepractice : error for malpractice.

malfeasance ; not ence.

maniac, maniacal ; not ack, ackal.

manipulator ; not er.

manoeuvre, manoeuvring, manoeuvred ; not euver, ering, ered.

mantel (shelf) ; distinguish from mantle (cloak).

marauder ; not -awder.

marionette ; one -r ; not et.

maritime ; one r.
marriageable ; not gable.
martial (warlike) ; distinguish from marshal (officer ; arrange).
martin (swallow) ; distinguish from marten (weasel)
mayonnaise ; two n's.
mead (meadow ; beverage) ; distinguish from meed (reward)
mellifluous, mellifluence ; not meli.
mendacious ; not eous.
mesne (legal term ; distinguish from (1) mean (humble, middle, intend) (2) mien (aspect.)
metal (*e.g.* gold); distinguish from mettle (spirit)
metamorphize ; not ise, ose isize, isise.
metempsychosis ; not psicosis.
methylated ; not ilated.
microcosm (the universe in little ; man), not mikro ; distinguish from macrocosm (the whole universe)
midriff ; two f's.
Millenary (1000 years) ; two -l's one -n. Distiguish from millinery (bonnets, etc).
millennial (pertaining to the millennium) ; two -l's, two n's.
millinery (bonnets, etc) ; distinguish from millenary (1000 yers)
millionaire ; two -l's. one n. ; not -air.
mimicry ; not -ckry.
miner (one who mines) ; distinguish from minor (one under age).
mineralogy ; not -ology.
miscreant ; not -iant.
mischievous ; not -eivous ; changes the -f of mischief in to -v.
misdemeanour ; not or.
misfeasance ; not -ence.
misprision (mistake) ; not prizion.
missile (weapon) ; distinguish from missal (mass-book).
mist (vapour) ; distinguish from missed (past tense of miss).
modal (relating to mode) ; distinguish from model (pattern).
modifying ; retains the -y of modify.
moiety ; not ete.

monachism (monastic life); distinguish from monarchism (principles of monarchy).

monetize, monetization; not -ise, -isation.

moneys, pl. of money; not ies.

monolith; not -lyth.

monologue; not -log (which is an Americanism).

monosyllable; not -sillable.

morganatic; not ique.

moribund; one -r.

motley; not -ly.

mottoes, pl. of motto; not -os.

mountebank; not mounti-

moustache; not must., ach.

mousy (mouse like), not -ey.

mouthful, pl. mouthfuls; drop the -l of full; not mouthsful.

muddying; retains the -y of muddy.

multiplying; retains the -y of multiply.

murky; not mir.

muscular; not -er.

musician; not itian.

muzzle; not -el.

myopia (short-sightedness); not -pya; distinguish from myope (pron. my'ope, short-sighted person).

myrrhine; use murrhine.

mystery, mysterious; not mist.

mythopoeic; not -paeic, -peic.

nadir; not -ier. -er.

naive. (m. and fem.), not nai, fom- naive) which are the Fch. forms).

nap. (sleep; down; card-game); distinguish from knap (snap; nibble).

nascent; note the -sc.

naught (cipher, nothing), not nou; still less ou; (a vulgar error avoid the ignorant; though almost universal, telephonic practic of saying O (owe) for naught; *e. g.* seven o four for 704.

nausea, nauseate, nauseous; not nauc.
nautch-girl; not nat.
naval (marine); distinguish from navel (of abdomen).
nave (of church); distinguish from knave (rogue).
nay (no); distinguish from neigh (horse cry).
nebulous; not -ose.
necessary, necessarily, necessity; not -cesa, cesit.
necrology, necromancy, necropolis, necrosis, not nekro.
negatively; retains the -e of negative.
negligible; not neglect., able, -eable.
nemesis; not -asis.
nescience; note the -sc.
nestling; note the -t, drops the -e of nestle.
neuralgia, neurasthenia, neurology; not new.
nouritis (inflammation of nerve); distinguish from neurotic (nervous).
neutralize, neutralization; not ise, isation.
new (fresh); distinguish from knew (past tense of know).
niche; note the -e.
nipping, nipped, uipper, nippy; double the -p of nip.
noisy; not -ey, not -zy.
novitiate; not novic.
noxious; not -eous.
nuance; not se.
numismatics; not izmatics.
nutrition, nutritious; not cion, cious.
nymph; not nim.
obeisaut, obeisance. not obey, ent, ence.
obese, obesity, not eese, eesity.
obituary; (ory. not)
obliquity; drops the e of oblique.
oblivescence; note the first sc.
obloquy; not quuy.
obnoxious; not noctious.
obscence; note the sc; not cene.

obsequies ; see exequies. The sing. form (obsequy) is obsolete.
obsession ; not cession.
obsolete ; not eet.
occuring, occurred, occurrence ; double the r of occur.
oddity ; two d's ; one t.
odorous ; not odour.
o'er (over) ; distinguish from ore (metal), (2) oar (of boat)
offence ; not se.
offensive ; not cive.
olfactory ; not olef.
ominous ; not omen.
omission ; two s's.
oozy ; drops the e of ooze.
opacity ; not sity.
opprobrium, opprobrious ; two p's.
ordinance (rule) ; distinguish from ordnance (artillery.)
oscillate (swing); distinguish from osculate (kiss)
ossifying ; retains the y of ossify.
ostentatious ; not cious.
ostracize, ostracism ; not ise, izm.
pain (anguish) ; distinguish from pane (glass plate)
pair (a couple); distinguish from (1) pare (cut off), (2) pear (a fruit)
palsy ; not zy.
panacea ; not ia.
pandemonium ; not pandam.
panegyric, panegyrize, not pani. jyr ; ise.
panelling, panelled : one n ; double the l of panel.
parachute ; not shoot.
paraffin ; not afin, ine.
paragoric ; error for paregoric.
parallel ; one r ; three l's.
paralleling, paralleled ; do not double the final l of parallel.
paucity ; not sity.
pauperize, pauperization ; not ise, isation.
pause (cease) ; distinguish from paws (feet).

peal (loud sound) ; distinguish from peel (rind)
pecuniary ; one c.
pedagogue, ic (s), ist, y ; not paedagogue, etc.
peer (equal); distinguish from pier (masonry, etc)
peloponnesus ; one l, two n's.
pendulums, pl. of pendulum ; not a.
perceiving, perceivable ; drop the e of perceive.
peregrinate, peregrination ; not peri.
peremptory, not ery.
perennial (perpetual), two n's ; distinguish from perineal (relating to the perineum.)
perfunctory, not ary , ery.
perjury ; not pur, gery.
permeable ; not miable.
perquisite ; not pur, it.
perspicacious, perspicacity ; not aceous ; asity.
perturber ; not or.
petalled ; doubles the l of petal.
pettifogger ; not petty ; two g's.
phantasmagoria ; not megoria.
phantom ; not fan.
pheasant ; not easant.
phlegm ; note the g, which is pron, in phlegmatic.
phosphorescence ; note the sc.
physiognomy, physiognomist ; note the g
picaresque ; one c.
picketing, picketed, do not double the t of picket.
picnicking ; adds k to picnic.
picturesque ; not esk.
pidgin-English ; not pigeon.
pie (unsorted type ; pastry ; magpie), not pi, pye.
piebald ; not pib ; pye.
piquancy ; c replaces the t of piquant.
pittance ; two t's.
plagiarize, plagiarism ; not ise, izm.

plebeian ; not ean.

plebiscite ; note the sc ; not it.

plenipotentiary ; not ciary, ory.

pleonasm ; not pli ; azm.

plethora ; one r.

poignancy ; c replaces the t of poignant.

polygamy ; one l.

pommelling, pommelled ; double the l of pommel.

pomposity ; drops the u. of pompous.

pore (small opening ; gaze steadily) ; distinguish from pour (discharge).

port (harbour, gate ; wine) ; distinguish from porte (Turkish govt.).

posthumous ; note the h.

potential ; not cial.

practice (noun) ; distinguish from practise (vb.).

pray (beseech) ; distinguish from prey (booty).

precarious ; not eous.

precautionary ; not ery.

precede (go before) ; distinguish from proceed (advance).

precinct ; note second c.

precipice ; not ise, iss.

predicament ; not ement.

prehensible ; not able.

prejudicial ; not tial.

preliminary ; not ery, ory.

premier ; one m.

premise (logic) ; not iss.

prentice ; no apostrophe ; not iss.

prescient ; not prae.

preternatural ; not praeter.

primeval ; not aval.

primogeniture, primogenitor ; not primi, jen.

profligacy; c. replaces the t of profligate.

promontory ; not ary, ery.

prepinquity ; not guity.

propitious ; not cious.

proscription (act of proscribing); distinguish from prescription (act of prescribing, recipe, legal term).

proselytism ; not yteism, itism.

prospectuses, pl. of prospectus ; not i.

protractor (a mathematical instrument); distinguish from protector (one who protects).

protuberance ; not ence.

pseudonym ; not the p, not nyme.

puissance ; e replaces the t of puissant.

punctilious ; not eous.

purblind ; not pir.

purgery ; error for perjury.

purloin ; not loyn.

purpendicular ; error for perpendicular.

pursuivant ; not pour,

pusillanimity ; two l's.

putrid, putridity ; not putre.

putting (replacing), putter (placer), double the t of put, the partic. and noun from putt are spelt similarly.

pygmy ; not pi, mie.

pyre ; not pi.

quagmire ; one g.

quandary ; not ery.

quarrel ; two r's.

quay (wharf) ; distinguish from key (for opening locks.)

queerest (most queer) ; distinguish from querist (inquirer).

queue (pigtail, file of persons); distinguish from cue (hint, billiard rod).

quintal (100 kilos) ; not kentle, distinguish from quintel (object to be tilted at).

quintessence ; two s's.

quire (one twentieth of a ream) ; distinguish from choir (chorus of singers) ; part of church).

quixotic , drops the e of quixote.

quotas ; pl. of quota ; not as ae.

rabies ; one b.

rack (torture instrument; and driving clouds; gait of horses, etc.); distinguish from wrack a seaweed.

radical (fundamental); distinguish from radicle (stem).

raillery; two l's, not ary.

rakish; drops the e of rake.

rancour; not cor (which is an Americanism).

ransack; not ac.

rapine; not in.

rationale; not i.

ravenous; not inous.

raze (overthrow), not se; distinguish from (1) raise (lift.), (2) rays (pl. of ray).

reach (stretch); distinguish from (1) retch (vomit), (2) wretch (villain).

read (peruse); distinguish from (1) reed (a grass), rede (advise).

rebutting, rebutted, rebuttal; double the t of rebut.

receipt (act of receiving); distinguish from recipe (formula).

recipe (formula); distinguish from receipt (act of receiving).

recipiency; changes the t of recipient into c.

recompense; not pence (with which it has no connection).

reconnaissance; not recona; two s's, not noissance.

reflectible; not able.

relegate, one g.

relic (remains), not ique; distinguish from its doubtlet, relict, (widow).

remedial, remediable; change the y of remedy into i.

reminiscence; note the sc.

remitting, remitted, remittance, remitter double the t of remit.

remonstrator; not er.

renaissance; not nascence.

rendezvous; one word.

reparation, reparable; not reper, drop the i of repair

replaceable; retains the e of replace.

repository; not ary.

reprieve; not preive.

repudiator; not er.

rescind, rescission ; note the sc.

rescuing, rescuable ; drop the e of rescue.

respirator ; not er.

resplendent ; not ant.

restaurant ; not restor, aunt.

resuscitate, resuscitor ; note the sc ; not er.

reticence ; not retis.

retrieving ; retrievable ; drop the e of retrieve.

reversionary ; not ory.

revictual ; note the c.

reviviscant ; not escent.

rhapsody, rhapsodist, rhapsodize ; note the h ; not ise.

rhetoric ; note the h ; not ick.

rheumatism ; note the h ; not izm, rheumaticism.

rickety ; not etty.

rideable ; retains the e of ride.

ridiculous ; not ridec.

rigmarole ; not ol.

rimming ; rimmed ; double the m of rim.

rinderpest ; not peste, pesth.

role (part played) ; distinguish from roll (turn, document)

rote (repetition) ; distinguish from wrote (past-tense of write)

rummage, rummy ; two m's.

ruminator ; not er

rung (of ladder ; past tense of ring) ; distinguish from wrung (past tense of wring)

ryot (Hindu peasant) ; distinguish from riot (disorder).

sabre ; not er (an Americanism.)

sack (bag ; plunder ; a wine) ; distinguish from (1) sac (bot. and zool cavity), (2) sacque (a loose gown).

sacrilege ; not sacre, ledge.

sacrilegious ; not sacre, lig, eous.

sagacious ; not sacre, lig, eous.

salary (pay); distinguish from celery (a vegetable).

saleable ; retains the e of sale.

salubrious ; not eous.

salver (plate); distinguish from salvor (one who salves, *e.g.*, a ship)

sanatory (healing); distinguish from sanitary (healthy).

sanctimony; not money.

sanguine; not in.

saporific (taste-giving); distinguish from soporific (sleep-causing)

satiate; not satea; sateia.

satirize; not satyr, ise

saucily; sauciness, change the y of saucy into i.

saviour; not ior (which is an Americanism.)

scalable; drops the e of scale.

scallop (a shell), two l's, one p; not scoll, cscal.

scanning, scanned; double the n of scan.

scarves; pl. of scarf; not arfs.

scathless; drops the e of scathe.

scent (odour); distinguish from (1) sent (past tense of send) (2) cent (a coin).

schism, schismatic; not sci.

sciatica; note the sc.

science, scientific; note the sc.

sconce; not sc.

scrambled eggs; not scrabbed.

scrimmage; two m's, not sk.

scrutinize, scrutinization; not ise, isation.

seance; note the accent.

secede; not ceed.

secularize, secularization; not ise, isation.

sedative; one d.

sedentary; not ory.

sediment; not sede.

sedulosity; drops the final u of sedulous.

sell (vend); distinguish from cell (small room)

sensualize, sensualization; not ise, isation.

sentimentalize; not ise.

separator; not seper, er.

sepulchral ; not cral.

serviette ; not et.

sew (stitch) ; distinguish from (1) sow (scatter seed), (2) so (thus).

shamefaced ; not fast, though the former is a folk-etymology.

shear (clip) ; distinguish from sheer (unmingled)

sheath (noun) ; distinguish from sheathe (vb)

shoeing ; (retains the e of shoe.)

shovelfuls, pl. of shovelful ; not shovels-ful.

sight (vision); distinguish from (1) site (situation) (2), cite (quote)

silhouette ; not et.

siliceous ; not ious.

sillily ; changes the y of silly into i.

simultaneous, simultaneity ; not ious, iety.

sincerity ; not serity.

sinecure (office without work) ; distinguish from cynosure (ursaminor, hence anything attracting admiration).

sinewy (strong) ; not ey ; distinguish from sinuous (curved).

siren ; not sy ; een.

sizable ; drops the e of size.

skeleton ; one l.

ski, pl. skis (wooden runner) not ee, distinguish from (1) sky (heaven); (2) skye (a terrier).

skirmish ; not sc.

slay (kill) ; distinguish from sleigh (snow-carriage)

slyly, slyness ; not ily, iness.

smoulder ; not older.

smudge ; note the d.

smutch ; not ouch, ooch.

sneed (handle of scythe) ; not athe, eed, eath, eeth.

solemnize, solemnization; note the n. not ise, isation.

soliloquize, soliloquy ; not ise, qy.

solvency ; not ancy.

sombre ; not er.

somersault ; not summ, somm, set.

soporific (sleep-causing); distinguish from saporific (taste-giving).

soul (seat of life); distinguish from sole (of foot, a fish).

sower (one who scatters seed); distinguish from sewer (drain; one who stitches.)

spasm, spasmodic; not zm, zmodic.

spectre; not er.

spiritualize, spiritualization; not ise, isation.

spoliation; not spoil.

sponsor; not er.

spurt; not irt.

squalid; one l.

squalor; one l, not our.

squeal; not eel.

squelch; not sh, che.

squirm, not urm.

satisfaction; not itian.

stayed (remained); distinguish from staid (steady).

steak (meat); distinguish from stake (post).

stencilling, atencilled; double the l, of stencil.

sterilize, sterilization; not ise, isation.

stigmatization; not ise, isation.

stomachic; not atic.

straight (direct); distinguish from strait (narrow).

strategem; not jam

stupefy; not ify.

stupendous; not ious.

subduing; drops the e of subdue.

subservience; the c takes the place of the t of subservient.

subsidize, subsidization; not ise, sation.

subterranean; two r's.

subtile (fine); distinguish from subtle (ingenious).

subtilize; not ise.

subtlety (ingenuity); distinguish from subtility (fineness).

subtly (ingeniously); distinguish from subtilely (finely).

succinct ; note the third c.
succumb ; note the final b.
suitor ; not er.
sumptuary ; not ary, ory.
sumptuous ; not ious, uus.
superfluous ; not uus.
supernumerary ; not ery.
supplicator ; not er.
supposititious ; not positious.
surfeit ; not fit.
surreptitious ; two r's ; not rupt.
surveillance ; two l's.
suspicious ; not tious.
suzerainty ; not reignty.
swingeing (huge) : distinguish from swinging (swaying).
sycophant ; not sic.
symmetry ; two m's.
symphony ; not sim.
tantalize, tantalization ; not ise, isation.
tear (rend) ; distinguish from tare (weed).
temperament ; not tempra.
temperance ; not ence.
tendency ; not ancy.
terrestrial ; not tial.
therapeutics ; not putics.
threshold ; one h.
topsy turvy ; not sey, vey.
traitorous ; not erous.
trammelling, trammelled ; double the l of trammel.
transactor ; not er.
transgressible, transgressor ; not able, not er
transilient ; one s.
tremulous ; not olous.
tumultuary ; not ory.

ubiquitous ; not ubicqu.

unction, unctuous ; note the t; not uus.

upbraid ; note the p.

urn (vase); distinguish from earn (deserve).

uxorious ; not (eous.)

vacuity, vacuous ; not ety, not uus.

vagary ; not ie.

vane (banner, weathercock) ; distinguish from (1) vain (fruitless), (2) vein (blood vassel).

velocity ; not sity.

venal (mercenary) ; distinguish from venial (pardonable).

venomous ; not emous, imous.

veracious; not tious.

veterinary ; not vetin, ery.

viciously; not vit.

vicissitude ; two s's.

villain, villainous, villainy ; not an, ane.

viscere ; note the sc.

viscous, viscosity ; not skous, skosity.

vitreous ; not vitri.

voracious ; not eous.

waive (forego) ; distinguish from wave (billow).

wane (diminish); distinguish from wain (wagon).

way (road) ; distinguish from (1) weigh (in scales), (2) whey (watery part of milk).

weal (ridge on flesh, etc.) not ale ; distinguish from wheel (of cart).

wheald (open country); distinguish from wield (use).

whilom ; not ome.

whine (complain); distinguish from wine (a beverage).

wholesome ; not som.

wrest (twist); distinguish from rest (remain).

wright (maker); distinguish from (1) right (straight) (2) write (compose) (3) rite (ceremony).

wrung (past tense of wring); distinguish from rung (of ladder, past tense ring).

xenophon ; not zen.
xylographic ; not sylo.
yacht ; note the c.
yodelling, yodelled, yodeller ; double the l of yodel.
yolk, not elk; distinguish from yoke (join).
your (belonging to you); distinguish from ewer (jng).
zephyr ; not ir.
zeroes, pl, of zero ; not os.

CHAPTER XIV

ONE-WORD SUBSTITUTIONS

(1) A person who is out to destroy all governments and order. (Anarchist).

(2) A place where birds are kept. (Aviary)

(3) Liable to be called to account for. (Answerable)

(4) Government by one person. (Autocracy

(5) Representative of a country in another country possessed of full authority to deal with every situation (Ambassador)

(6) The whole mass of air surrounding the earth (Atmosphere).

(7) One who does not believe in the existence of God (Atheist).

(8) A person who starves the body for the good of the soul. (Ascetic)

(9) Formal renouncing of the crown by the king (Abdication)

(10) To do away with a rule. (Abrogate).

(11) To understand completely or to absorb food completely. (Assimilate)

(12) To turn friends into enemies. (Alienate).

(13) To increase the gravity of an offence or the intensity of a disease (Aggravate).

(14) To make more rapid in speed. (Accelerate)

(15) The act of talking impiously about sacred things (Blasphemy)

(16) A man with narrow and prejudiced religious views (Bigot).

(17) A woman with dark skin and brown hair (Brunette)

(18) The state of having two wives and husbands (Bigamy)

(19) The science of vegetable life. (Botany)

(20) People who speak two languages. (Biiingual)

(21) A person who easily believes whatever is told (Credulous)

(22) Income sufficient to live on. (Competence).

(23) Man who works in the same depart or office (Colleague)

(24) A man who can make himself feel at home in all countries. (Cosmopolitan)

(25) Eater of flesh. (Carnivore).

(26) The state of being without a wife. (Celebacy)

(27) A roused way of speaking. (Circumlocution)

(28) To finish by completing what was intended (Consummate).

(29) To cast slander on a person. (Calumniate)

(30) People living in the same age. (Contemporary)

(31) Government by the people. (Democracy)

(32) Government by the nobles. (Aristocracy)

(33) Government by the officials. (Bureaucracy)

(34) Government by the few. (Oligarchy).

(35) Government by the people. (Plutocracy)

(36) An animal that can be trained. (Domestic)

(37) Want of rain. (Drought).

(38) Extreme old age when a man often behaves like a fool. (Dotage).

(39) To give one's authority to another. (Deligate)

(40) To deprive a thing of its sacred character. (Desecrate).

(41) To carefully think about a matter. (D librate).

(42) To express disapproval of. (Deprecate).

(43) The art practised by statesmen and ambassadors. (Diplomacy).

(44) A game or battle in which neither party wins. (Drawn).

(45) A man who thinks only of himself. (Egoist).

(46) A thing that is fit to be eaten. (Edible).

(47) A speech made without any preparation. (Extempore).

(48) The science which deals with the derivation of words. (Etymology).

(49) The study of insects. (Entomology).

(50) To make atonement for one's sins. (Expeate).

(51) To unearth by digging. (Excavate).

(52) To clear up something difficult or mysterious. (Elucidate).

(53) An absolutely clear statement. (Explicit).

(54) To free a person from all blames. (Exonerate).

(55) To work out (a plan) in all details. (Elaborate).

(56) To lay special stress on. (Emphasize).

(57) To root out an evil. (Eradicate).

(58) Words inscribed on the tomb of a man. (Epitaph).

(59) A man who thinks of the welfare of women. (Feminist).

(60) A man filled with excessive and mistaken enthusiasm in matters of religion. (Fanatic).

(61) One who is not pleased with anything. (Fastidious).

(62) One who believes implicitly in fate. (Fatalist).

(63) A medicine that kills the germs. (Germicide).

(64) A person who mends broken windows and glasses (Glazier).

(65) A day of gaiety and festivity. (Gala day).

(66) A person residing in a country of which he is not a citizen. (Fo eigner).

(67) An office for which salary is not paid. (Honorary).

(68) Animal which lives on herbs. (Herbivorous).

(69) The killing of a man. (Homicide).

(70) One who is very careful about one's health. (Hygienist).

(71) One who is not fit according to the rules for something. (Ineligible).

(72) A thing which can hardly be believed. (Incredible).

(73) A remedy which never fails. (Infallible).

(74) A hand writing that cannot be read. (Illegible).

(75) A scheme that cannot be put into practice. (Impracticable).

(76) A trade that is prohibited by law. (Illicit).

(77) A desire that cannot be suppressed. (Irrepressible).

(78) A method which cannot be imitated. (Inimitable).

(79) A person who is unable to pay his debt. (Insolvent).

(80) A problem never likely to be solved. (Insoluble).

(81) A comparison that is out of place. (Inapt).

(82) One who cannot be tired out. (Indifatigable).

(83) A man who does not know how to read and write. (Illiterate).

(84) Liable to catch fire easily. (Inflamable).

(85) One who travels from place to plaee. (Itinerant).

(86) The murder or murderer of infants. (Infanticide).

(87) The murder or murderer of one's mother. (Matri-

cide).

(88) The murder or murderer of one's father. (Patricide).

(89) The murder or murderer of a king. (Regicide).

(90) Worship of Idols. (Idolatry).

(91) To urge to commit a crime. (Instigate).

(92) A thing that is not subject to alteration. (Immutable).

(93) person given to continual talking. (Loquacious).

(94) bird that comes and goes with the season. (Migratory).

(95) The first speech delivered by a man. (Maiden)

(96) A hater of the institute of marriage (Misogamist)

(97) The practice of being married to one at a time. (Monugamy)

(98) A hater of woman. (Misogynist)

(99) A hater of mankind. (Misanthrope).

(100) Plain clothes worn by one who has a right to wear a uniform. (Mufti).

(101) To lessen the importance of an event. (Minimize).

(102) Belonging to the Middle Ages. (Medieval).

(103) A society where money or the gain is the most important consideration. (Materialistic).

(104) cinema show which is held in the afternoon. (Matinee).

(105) medicine that induces sleep. (Narcotic).

(106) Admitting a person to the citizenship of a state to which he does not belong. (Naturalization).

(107) person suffering from nervous disorder. (Neurotic).

(108) Undue favour from a high official or holder of patronage to his relatives. (Nepotism).

(109) One who is all powerful. (Omnipotent).

(110) A word no longer in use. (Obsolete).

(111) An eight-sidid figure. (Octagon).

(112) One who believes that all is right with the world. (Optimist).

(113) Ordinary and common place remarks. (Platitiudes).

(114) A man who loves his fellow men and works for them. (Philanthropist).

(115) A person who is lover of women. (Philogynist).

(116) A remedy for all diseases. (Panacea).

(117) One who does not care for literature or art. (Philistine).

(118) ractice of marrying more than one wife at a time. (Polygamy).

(119) Practice of marrying more than one husband at a time. (Polyandry).

(120) Tendency to quarrel or fight. (Pugnacity).

(121) Works of writer appearing after his death. (Posthmuous).

(122) Property inherited from one father or ancestors. (Patrimony).

(123) A write who borrows words and ideas from others. (Plagiarist).

(124) A person who is particular about the purity of his language. (Purist).

(125) One who takes dark view of things. (Pessimist).

(126) To preserve from extinction. (Perpetuate).

(127) A person who is liked by everybody. (Popular).

(128) Dramatic performance with dumb show. (Rantomime).

(129) The sum paid to a man for a piece of work (Remuneration).

(130) Having reference to what is past. (Petrospective)

(131) One who works in shop. (Somnambulist)

(132) An office with no work but high pay. (Sinecure)

(133) A person who helps a stranger or a helpless person in difficulties. (Samaritan)

(134) A person who is indifferent to pleasure or pain (Stoic)

(135) Done at one and the same time. (Simultaneously)

(136) The act of violating the sanctity or destroying the property of a church. (Sacrilege)

(137) To render safe from germ. (Sterilize).

(138) The act of speaking aboud one's thoughts when alone ! (Soliloguy)

(139) To send large sum of money or military aid.

(140) To take place at the same time as another event (Synchronize)

(141) Marking the skin with indelible patterns by inserting pigments in punctures. (Tattoo).

(142) To rise and fall in waves. (Undulate)

(143) To repeat word for word. (Verbatim)

(144) A style full of words. (Verbose .

(145) One who eats vegetables only. (Vegetarian).

(146) To make up one's mind one day and change it the other. (Vacillate).

(147) To establish the justice of a cause. (Vindicate).

(148) Evening prayers in the church of England. (Vespers).

(149) A person who had a long experience of military service or of any occupation. (Veteran).

(150) An animal that cannot be tamed. (Wild).

(151) A cloth which is able to keep water out. (Water-proof).

(152) A Place where clothes are kept. (Wardrobe).

(153) The science of animal life. (Zoology).

INTERMEDIATE PAPERS

1955.

Copy the questions from the papers.

[Hints :—The object of education is to prepare people for life. School education should provide opportunity for the development of varying talents and prepare the individuals for better life. Industrial training and women education have been introduced to suit the needs of time. Society should afford opportunities to individuals for the development of their characteristic qualities and they should avail of these].

1954.

Copy the question.

[Hints :—A person with liberal education leads disciplined life. His body follows his will and he has clear intellect. He comprehends truth of nature. He controls his passions, loves beauty and hates wickedness.]

1953.

Copy the question.

[Hints :—Music expresses our feelings. The deepest feelings which words fail to express are expressed by music and this expression gives us satisfaction. Chorus songs express group feelings. Patriotic songs inspire us. All find satisfaction in music.]

1252.

Copy the question

[Hints :—We should not be selfish but think of the interests of our country also. By performing, our duties properly we serve our country. For this we should make the best use of powers of body and mind. So we should start doing from boyhood the work that suits us best.]

Copy the question.

1951.

[Hints :—A good library gives to the readers—poor students and scholars, access to the shelves. It should have experts librarians to advise readers about good books. They should be good judges of books besides knowing technical things. They should help the readers in the choice of books. They therefore, should be given post-graduate training.]

1950.

Copy the question

[Hints :—Burns was and is praised. He had creative mind and good understading but also human feelings which have made him great. He loved and sympathised with people and even animals. This love naturelly flowed out ; we feel it and so respect him.]

1949.

Copy the question.

[Hints :—Untruth may not be lie for it may be honest mistake. The people of past were not bars but only mistaken when they believed earth to be flat and the seps impossible to be crossed. Liar is a person who tells untruth knowingly. A careless mistake however, may amount to a lie.]

1946.

Copy the question.

[Hints :—We read books for enjoyment and so should read what we like. Some, however, read to impress others that they are scholars ; others think reading would do them good. Such people may gain from the study of technical books but reading literature without enjoyment is useless.]

1945.

Copy the question.

[Hints :—The schoolboy has to study of many languages to be of use to him. A second language can have

some advantage. One language therefore, should wisely be selected for the purpose of giving enjoyments. By the variety of language good brain's cells find rest and thus it is refreshed.]

B.A., B.Sc. ENGLISH PAPER B, 1951.

1. Write an essay on one of the following :—

(*a*) War settles Nothing.

(*b*) Saturday Nights.

(*c*) The devil-may-care spirit is the finest thing one can have in youth.

(*d*) What I think about Examinations.

(*e*) My Favounite Film.

II. Make a list of six rules for life which you would like to be able to carry out. Give reasons for your choice.

Or

Quote half a dozen slogans which are popular today and comment on them.

III. Explain the meaning of *four* of the following idiomatic everyday English phrases :—

(1) A fool's Paradise. (2) The road to hell is paved with good intentions. (3) To go scot-free. (4) An axe to grind. (5) Makes the mouth water.

IV. Write a paragraph of about 200 words beginning wiih *one* of the following :—

(1) The best physicians are Dr. Diet, Dr. Quiet and Dr. Merryman.

(2) I learn more from conversation than from all the books that I ever read.

(3) There are enthusiasts who clamour for an international language.

(4) A writer who succeeds in satisfying everybody should have his blood-pressure tested. Something must be wrong with him.

V. Make a precis of the following passage in about one-third of its original length :—

Young Oliver Goldsmith, diffdent and with no adroitness of address, was not one of thoes authors who can take publishers by storm, and fame with a wave of the hand. He was nervous Although one of the most collected of writers, he had to be fully on his ease before, in conversation or the common intercourse of society, he could be himself and reveal that force of mind and invincibility that mark his influence and create his charm. He knew and felt his weakness. When Johnson narrated his adventures in a close and friendly gossip with the King, Goldsmith said : "Well you acquitted yourself in the conversation better than I should have done, for I should have bored and stammered through the whole of it."

Goldsmith's face must have shone in moments of animation, its very ugliness gaining a beauty all its own, more lovable for that transformation one smile creates. He may have had an uncouth appearance and awkward bearing. The charm and gentleness of such a spirit as his must have outweighed accidents of form. Now we associate an inevitable purity and tenderness with him and with all he ever did. If he had a poor outward mien and fashion men must have thought nothing of this compared to the inward grace of the heart and love-illumined soul of the man.

Alone in London he had come to his fight : not for fame, but for bread. Through all his squalid wanderings in the hard times, and all his sordid trials, he sustained his cheerfulness, and in a selfless supremacy ever strove to bestow on other lives the faith end courage his own bright heart never wholly lost. How he lived in those early days in London no one knows, and the tale of want, care, and humiliation incident to gnawing peril and

privation made a story too agonizing for him, open as he was, ever to fully reveal. He said one day very quietly: "When I lived among the beggars in Axe Lane."

He may have laughed as he said these words. He must have shuddered. The laugh was a selfless sacrifice. The shudder was real and to the very last too true, for painful memory was vivid.

B.A., B.Sc. ENGLISH PAPER B. EXAMINATION 1952

Time allowed : 3 hours. *Maximum marks : B. A. : 50*

B.Sc. : 70

I. Write an essay on one of the following :— 18, 25

(*a*) The Railway as an Instrument of Civilization. (*b*) The noises of Modern Life (*c*) Examinations as a Pleasure, a Necessity, and a Bore. (*d*) Which Helps the Community More ; Spending or Saving ? (*e*) My Boyhood Days. (*f*) The True Nature and Limits of Patriotism.

II. Write a paragraph of about 200 words on one of the following :—

(*a*) Tact is the ability to describe others as they see themselves. (*b*) I believe in getting into hot water ; it keeps you clean. (*c*) If you educate a man, you educate an individual ; if you educate a woman, you educate a family. (*d*) Love has the power of making you believe what you would normally treat with the deepest suspicion.

III. Explain the meaning of four of the following idiomatic phrases :— 8, 11

(1) to fly in the face of. (2) sowing his wild oats. (3) to swallow one's pride. (4) to leap in the dark. (5) a parting of the ways.

Or

If you had to become a citizen of some other country than your own, which would you choose? Give reasons for your choice.

IV. Make a precis of the following in about one-fourth of its original length :—

Communist : Very well. Suppose for purposes of argument, that the communist conviction is only a splendid hope. You yourself have said that the present capitalist regime must be changed in such a way as to harmonise better with the interest of the masses of people, the proletariat. That is just what the Communists want. Since you sympathise with their object and believe that it will in some measure be realised, why not join the Communists and help to realise this splendid hope?

Liberal : I refuse to join the Communists because, while I sympathise with their desire to make a better world for the masses of the people, I have no faith in the methods which they propose for obtaining this object. If I understand them, they claim that nothing really worthwhile can be done until conditions are ripe for the application of the revolutionary technique. When that time comes, they propose, following the example of the Bolshevists in Russia, to seize control of the Government, forcibly expropriate the bourgeois class, and ruthlessly suppress the expression of all opinion that a dictatorial government judges to be hostile to the welfare of the community of workers.

Now I have no faith in force and repression as the primary means of achieving the good life. I am not as yet a non-resistant pacifist. Any government is probably bettter than none, and all governments rest at least on force. But I believe that the essential test of civilised society is the extent to which law and public authority rest ond free discussion and voluntary consent. A resort to force as the means of obtaining consent may be sometimes necessary to prevent a society from falling into virtual anarchy, but the resort to force in place of persuasion is so far a confession of

failure. I have no faith in the possibility of abolishing oppression by oppressing oppressors. I have no faith in the infallibility of any man, or of any group of men or of the doctrines or dogmas of any men or group of men, except in so far as they can stand the test of free criticism and analysis. I agree with Pascal that "thoughts make the dignity of man." and I believe therefore that all the great and permanently valuable achievements of civilisation have been won by the free play of intelligence in opposition to, or in spite of the pressure of mass emotion and the effort of organised authority to enforce conformity in conduct and opinion. I do not believe that there has been, or that there will be, a high civilisation in any country in which the mind of man is limited to the expression of ideas authorised by public authority. Dictatorship is as old as European society; and whether it be the dictatorship of Stalin, a Mussoline, or a Hitler, it does not become something new and admirable by being dressed up in a new and mystical ideology. I recognise it as a possibility that our modern, compiex, machine civilisation may so far fall into confusion that a dictatorship will in fact replace the present regime, but I refuse to recognise this outcome as inherently desirable, and I refuse to join in any effort to make it inevitable.

B.A., ENGLISH PAPER B, 1952.

(Supplementary)

Time Allowed : 3 Hours *Maximum Marks : B.A., : 50*
B.Sc. : 70

1. **Write an essay of not more than 400-500 words on one of the following subjects :—** **18,25**

(1) Advertisiments as a Source of Humour and Education.

(2) Ways in which the State may reduce its Expenditure with Advantage.

(3) The Follies of Fashion.

(4) How to tell good books and pictures from bad ones.

(5) The Glamour of the Past.

(6) War is Necessary to Maintain the Manhood of the Race.

(7) "The Old Order Changeth."

II. Write a paragraph of about 200 words on one of the foollowing :— 9,13

(1) socialism is only workable in heaven, where it is not needed, and in hell, where they have got it.

(2) If at first you don't succeed, try, try again. Then quit. There is no use being a damn fool about it.

(3) The main cause of war is fear acting upon fear.

III. Explain the meaning of four of the following idiomatic phrases :— 8,11

(1) to join issue. (2) to hang fire, (3) to read between the lines. (4) to lose caste. (5) to curry favour. (6) a broken reed.

Or

Criticise or justify two of the following state. ments :—

(1) With stupidity and sound digestion man may front much.

(2) There are three kinds of lies, lies, damn lies, and statistics.

(3) The true pleasure of life is to live with your inferiors.

IV. Make a precis of the following in about one-fourtht of its original length :— 15,21

The habit of considering a man's religious, moral, and political opinions before appointing him to a

post or giving him a job is the modern form of persecution, and it is likely to become quite as efficient as the Inquisition ever was. The old liberties can be legally retained without being of the slightest use. If, in practice, certain opinions lead a man to starve, it is poor comfort to him to know that his opinions are not punishable by law. There is a certain public feeling against starving men for not belonging to the Church of England, or for holding slightly unorthodox opinions in politics. But there is hardly any feeling against the rejection of atheists or Mormons, extreme communists, or men who advocate free love. Such men are thought to be wicked, and it is considered only natural to refuse to employ them. People have hardly yet waked up to the fact that this refusal, in a highly industrial State, amounts to a very vigorous form of persecution. If this danger were adequately realised, it would be possible to rouse public opinion, and to secure that a man's beliefs should not be considered in appointing him to a post. The protection of minorities is vitally important, and even the most orthodox of us may find himself in a minority some day, so that we all have an interest in restraining the tyranny of majorities. Nothing except public opinion can solve this problem. Socialism would make it somewhat more acute, since it would eliminate the opportunities that now arise through exceptional employers. Every increase in the size of industrial undertakings makes it worse, since it diminishes the number of independent employers. The battle must be fought exactly as the battle of religious toleration was fought, and as in that case, so in this, a decay in the intensity of belief is likely to prove the decisive factor. While men were convinced of the absolute truth of Catholicism or Protestantism as the case may be, they were willing to persecute on account of them. While men are quite certain of their modern creeds, they will persecute on their behalf. Some element of doubt is essential to the practice, though not to the theory, of toleration.

It must, I think, be admitted that the evils of the

world are due to moral defects quite as much as the lack of intelligence. But the human race has not hitherto discovered any method of eradicating moral defects; preaching and exhortation only add hypocrisy to the previous list of vices. Intelligence, on the contrary, is easily improved by methods known to every competent educator. Therefore until some method of teaching virtue has been discovered, progress will have to be sought by improvement of intelligence rather than of morals. One of the chief obstacles to intelligence is credulity, and credulity could be enormously diminished by instruction in the present forms of mendacity. Credulity is a greater evil in the present day than it ever was before, because owing to the growth of education, it is much easier than it used to be to spread misinformation, and owing to democracy, the spread of misinformation is more important than in former times to the holders of power.

B A., B.SC. ENGLISH PAPER B, 1953.

Time Allowed: 3 Hours *Maximum Marks: B.A., : 50*
B.Sc. : 70

1. Make a precis of the following in about one-fourth of its original length :— 15

Perhaps the most important substitute for religion is politics. Extreme nationalism presents its devotees with a god to be worshipped—the Country—together with much inspiring ritual of a mainly military kind. In most countries and for most of their inhabitants nationalism is a spasmodic faith, of which the believers are only occasionally conscious. But where the state is weak and in danger, where men are oppressed by a foreign ruler, it becomes an unflagging enthusiasm. Even in the countries where there is no sense of inferiority to be compensated, where there are no immediate dangers and no oppressor, the nationalist substitute for religion is often continuously inspiring. I have met some few admirable men and women for whom, unlike Nurse Cavell, patriotism was nieqt

enough. The country was to be served and worshipped. They asked, as far as I could discover, for no other god. The only universe of which tney demnaded an explanation was the universe of politics. And with what a simple unpretentious explanation even of that they were contented!

Extreme democracy has as many devotees as extreme nationalism; and among those devotees there are probably more chronic enthusiasts than are to be found among the patriots. As a substitute for religions, extreme democracy is more adequate than nationalism; for it covers more ground, at any rate as a doctrine. For revolutionory democracy is a forward-looking faith. It preaches a future state-in this world, not another—wnen all the injustice of the present will be remedied, when the firt shall be last and the last first, and there shall be crowns for all and no more weeping, and practically no more work. Moreover, it is susceptible of a much more through philosophical treatment than nationalism. "My country, right or wrong" is a sentiment which cannot be completely rationalised. The only reason that any man has for loving or serving his country is the mere accident that it happened to be his. He knows that if he had been born somewhere else, the object of his worship would have been different. Democracy, on the other hand, does not vary from country to country; it is a universal and imperishable doctrine—for the poor are everywhere and at all times with us. To explain and justify the very natural desire of the poor and oppressed for freedom, wealth, and power, a far-teaching system of metaphysics has been evolued. The Christian doctrine of original sin and divine grace have been denied, and all the virtues and perfections of God have been lodged in humanity—not indeed as it is now (that would be too hard to swallow), but as it will be when freed from oppression and enlightened by education.

Doctrinally, revolutionary democracy is an excellent substitute for religion. When it comes to

practice, however, it is less satisfying than nationalism. Revolutionary democracy can offer nothing to compare with the royal processions, the military parades, the music pregnant with associations, the flags, by means of which patriotic sentiments can be worked up and the real presence of the motherland made manifest to every beholder.

II. Write a paragrph of about 200 words on one of the following :— 9

(1) Everybody who is incapable of learning has taken to teaching.

(2) What the orators want in depth, they give you in length.

(3) Love is the dawn of marriage and marriage is the sunset of love.

III. Explain the meaning of four of the following idiomatic phrases :— 8

(1) To get it in the neck. (2) An all-rounder. (3) To come to light. (4) A square peg in a round hole. (5) To hold one's tongue. (6) Neck or nothing.

IV. Write an essay of not more than 400-500 words on one of the following subjects :— 8

(1) Reading in Bed.

(2) The Party System in Politics.

( ) The influence of the Cinema on the Public Taste at the Present Time.

(4) Is Life for us Better than it was for our Forefather ?

(5) Is Cheapness a course or a Blessing ?

(6) Travel as a Part of Education.

B.A., B.Sc. ENGLISH PAPER B, 1953

(Supplementary)

Time Allowed : 3 Hours. *Maximum Marks : B.A., : 50*
B.Sc. : 70

I Make a precis of the following in about one-fourth of the original length .— 15,21

The sixth objection to pacifism is based on moral grounds. "War," we are told, "is a school of virtues ; peace, a school of effeminacy, degeneracy and vice."

In his Philosophy of War Steinmitz went much further than this and affirmed that war was not merely a school of virtues, but actually the source of all the virtues, even the most unwarlike. How did early men learn to co-operate with one another ? By making war on their fellows. Where did love and mutual aid originate ? On the battlefield among brothers in arms And so on. Steinmitz's views are so manifestly absurd that it is unnecessary to discuss them. But our theoretical heckler s more modest attempt to justify war on moral grounds deserves to be treated seriously. For that war is a school of virtues is in fact true. Courage, self-control, endurance, a spirit of comradeship, a readiness to make the sacrifice of life itself—these are the qualities without which men cannot become good soldiers, or at any rate good subordinate soldiers ; for history shows that a man may become a brilliant commander and yet be almost a moral imbecile, The two greatest military geniuses of modern times, Marlborough and Napoleon, were despicable human beings. At the end of the world war almost the only member of the G rman High Command who displayed the military virtues was Hindenburg. The others disguised themselves and hurried across the frontier into the safety of a neutral country. Such examples could be multiplied. "Great soldiers" have often lacked all the good qualities which we associate with the military profession.

To return to the virtues of the subordinate soldier : these are intrinsically admirable. But do they justify

war? The question cannot be answered unless we know, first, what is the price of these virtues in terms of individual vice and social ruin, and, second, whether war is the only school in which they can be learnt?

Now, it is obvious that the soldier's characteristic virtues are accompanied by equally characteristic vices. The efficient soldier must hate and be angry, must know how to be inhuman, must be troubled, where his enemies are concerned, with no scruples or sensibilities.

Nor is this all. Military discipline demands unquestioning obedience. The subordinate soldier is a man who has handed over his reason and his conscience into the keeping of another. But a man who has given up reason and conscience is a man who has given up the most typically human characteristics of human beings.

War, then, exacts a gigantic for the military virtues. Vice and crime are the conditions of their very existence. Can it be right to cultivate virtues by means of wickedness? Those who believe that there exists, apart from self-interest and social convention, a real and absolute goodness, will answer at once that it cannot be right. No man is justified in doing an evil thihg that good, as he believes, may come of it.

This view of what ought to be is confirmed by our investigations into what is For we find that the military virtues can and do exist in individuals devoted not to war, but to the furtheance of peace. The cause of religion and humanitarianism have had their noble soldiers—soldiers whose courage, endurance and self-control were not set off by any personal vice, any crime against society. War is only one, and that the worst, of schools in which men can learn the military virtues.

II. Write a paragraph of about 200 words on ONE of the following subjects :—

(1) Power tends to corrupt, and absolute power corrupt absolutely. Great men are almost always bad men.

(2) A deaf husband and a blind wife are always a happy couple.

(3) Bravery is a cheap and vulgar quality, of which the brightest instances are frequently found in the lowest savages.

III. Explain the meaning of FOUR of the following idiomatic phrases :—

(*a*) In the teeth of. (*b*) to fall flat. (*c*) to take to heart. (*d*) to mark time. (*e*) high time. (*f*) in cold blood.

IV. Write an essay of not more than 400-500 words on ONE of the following subjects :— 18,25

(1) The Educational Possibilities of Broadcasting.

(2) Necessity is often the Spur to Genius.

(3) A Plea for Better Graveyards.

(4) The Value of the Historical Novel.

(5) The Future of English in Pakistan.

(6) Strikes.

(7) Assuming it were possible, how would you regard a proposal to change you into a member of the other sex ? Give your reasons.

B.A., B.Sc., ENGLISH PAPER B, 1954

Time Allowed 3 : Hours *Maximum Marks : B.A. 50*
B.Sc. 70

1. Write an essay of not more than 400-500 words on ONE of the following subjects :—

(*a*) Is Life Worth Living ? (*b*) Freedom of Thought. (*c*) The Old Order Changeth Yielding place to New. (*d*) Acting as a Fine Art. (*e*) Live Dangerously (*f*) A Good Poet is Made, as well Born. (*g*) Polygamy. (*h*) Science as an Antidote to the Poison of Enthusiasm and Superstition.

II. Write a paragraph or two of about 200 words on any one of the following :— 6

(1) Let us thank God for imparting to us poor, weak mortals, the inestimable blessing of vanity.

(2) Pain is no evil, until it conquers us.

(3) Marriage is all very well but isn't romance.

(4) What really flatters a man is that you think him worth flattering.

(5) Money is indeed the most important thing in the world ; and all sound and successful personal and national morality should have this fact as its basis.

III. Explain the meaning of four of the following idiomatic phrases :— 8

(*a*) To cross the Rubicon. (*b*) The worship of Mammon (*c*) To kill the fatted calf. (*d* To wear one's heart upon one's sleeve. (*e*) Broken reed. (*f*) Root and branch. (*g*) Other fish to fry. (*h*) A dark horse. (*i*) To keep the wolf from the door.

IV. Make a precis of the following in about one-fourth of its original length :—

Science affects the average man and woman in two ways already. He or she benefits by its applications : driving in a motor car or omnibus instead of a horse-drawn vehicle, being treated for disease by a doctor or surgeon rather than a priest or a witch, and being killed with an automatic pistol or a shell in place of a dagger or a battle-axe. It also affects his or her opinions. Almost everyone believes that the earth is round, and the heavens nearly empty, instead of solid. And we are beginning to believe in our animal ancestry and the probability of vast improvements in human nature by biological methods.

But science can do something far bigger for the human mind than the substitution of one set of beliefs for another, or the inculcation of scepticism regarding accepted opinions. It can graduallay spread among humanity as a whole the point of view that prevails among

research workers, and has enabled a few thousand men and a few dozen women to create the science on which modern science rests. For if we are to control our own and one another's actions as we are learning to control nature, the scientific view must come out of the laboratory and must be applied to the events of daily life. It is foolish to think that the outlook which has already revolutionised industry, agriculture, war, and medicine will prove useless when applied to the family, the nation, or the human race.

Unfortunately, the growing realisation of this fact is opening the door to innumerable false prophets who are advertising their own pet theories in sociology as scientific. Science is continually telling us through their mouths that we are doomed unless we give up smoking—or abolish—birth control, and so forth. Now it is not my object to support any scientific theory, but merely the scientific standpoint. What are the characteristics of that standpoint? In the first place, it attempts to be truthful and, therefore, impartial. And it carries impartiality a great deal further than does the legal point of view. A good judge will try to be impartial between Mr. John Smith and Mr. Chang Sing. A good scientist will be impartial between Mr. Smith, a tape-worm, and the solar system. He will leave behind him his natural repulsion of the tapeworm, which would lead him to throw it away instead of studying it as carefully as a statue or a symphony, and his awe for the solar system, which led his predecessors either to worship its constituents, or at least to regard them as inscrutable servants of the Almighty, too exalted for human comprehensions.

Such an attitude leads the scientist to a curious mixture of pride and humility. The solar system turns out to be a group of bodies rather small in comparison with many of their neighbours, and executing their movements according to simple and easily intelligible laws. But he himself is rather an aberrant member of the same order—as the monkeys, while his mind is at the mercy of a number of chemical processes in his body which he can understand but little and control hardly at all.

B.A., B.Sc. ENGLISH PAPER B; 1955

Time Allowed : 3 *hours*. *Maximum Mark* : *B. A.* : 50
B Sc. : 75

I. Write an essay of about 450 words on ONE of the following subjects :—

(1) The importance of Scientific Research.

(2) The charm of Old Customs.

(3) Drudgery—the Grey Angel of Success.

(4) The educational possibilities of broadcasting.

(5) The noblest men that live on earth
re men whose hands are brown with toil.

(6) great Empire and little minds go ill together.

(7) The real dignity of a man lies, not in what he has, but in what he is.

(8) Honour and shame from no condition rise :
ct well your part ; there all the honour lies.

II. Write a paragraph or two of about 150 words on One of the following :—

(1) Wealth may seek us, but wisdom must be sought.

(2) Vision is the art of seeing things invisible.

(3) Probability is the guide of life.

(4) The darkest cloud has a silver lining.

III. Explain the meaning of TWO of the following idiomatic expressions :—

To catch a Tartar ; to mince matters ; by fits and starts ; to place on the anvil ; to cut the t's and to dot the i's a man of straw : an ugly customer ; a far cry.

IV. Make a precis of the following in about one-third of its length and suggest a suitable title for it :—
15, 22

Not many among the statesmen of Asian countries have in recent memory been as unequivocal in their

denunciation of colonial domination and as plain-spoken about the antagonism between imperialism and peace as President Soekarno of Indonesia, speaking on the occasion of the 9th anniversary of the proclamati n of Indonesian independence, he made a pointed reference to the agony of the peoples who are still victi ns of colonical slavery and to the violence of the passions that are now seething in their bosoms. "Even now," he declared, "we are witnesses to the upsurge of aspirations for national independence which have manife ted themselves as raging storms in Morocco, Algeria, Central Africa, Egypt, Pondicherry, Goa, Indo China, Malaya, West Irian (Dutch-held part of Indonesia) and other dominated areas." The clear recognition that the struggle for freedom has yet to be brought to fruition in a number of lands is particularly significant in that it is a repudiation of the fallacious theory that imperialism is gradually liquidating itself, and amounts to an acceptance of the moral obligation of the newly-liberated countries to extend full support to the subject people strivings for independence. No less significant is Dr. Soekarno's assertion that one who wants" To wed peace to colonial domination is in conflict with the law of nature." It does not require extraordinary powers of political discernment to be able to endorse the Indoneeian President's succinct formulatian of the choice which the world society in general and the Western States in particular have been called upon to make. "It is either one or the other: it is either peace without colonial domination or colonial domination without peace." Those who know about how narrowly the world has escaped the calamity of a new world war, which might have begun if the French had not agreed to end their colonial war in Viet-Nam, would doubtless find it easy to understand tne logic of this aphorism. The peace of the world is, above all, threatened by two factors—first, the refusal of some power group to acknowledge without any reservations that respect for the right of national self-determination should automatically mean the peaceful co-existence of States with different socio-political systems and,

second, the determination of imperialism to stick to colinial empires. These two factors have been combied in the western policy of continuing the cold war and of forging a net-work of alliances which have, as one of their objects, the joint defence of the Western States colonial empires. Viewed in this context. Dr. Soekarno's warning against colonialism assumes a significance which no lover of world peace can ignore.

B.A. B.Sc. ENGLISH PAPER B, 1955

(Supplementary)

Time Allowed : 3 Hours *Maximum Marks : B.A. 50*
B. Sc. 70.

I. Write an essay of obout 450 words on ONE of the following subject :—

(*a*) If dreams were sold what would I buy.

(*b*) It never rains but it pours.

(*c*) Popular Superstitions.

(*d*) Science without Conscience is the ruin of the people.

(*e*) One crowded hour of glorious life
Is worth an age without a name.

(*f*) The advantages and disadvantages of Party Government.

(*g*) Peace hath her victories.
No less renowned than war.

(*h*) Newly acquired Freedom is sometimes liable to abuse. B A. 18 ; B. Sc. 25

II. Write a paragraph or two about of 150 words on ONE of the following :—

(*a*) While there is life, there is hope.

(*b*) Friends are like the fiddle-strings ; they must not be screwed too tightly.

(*c*) Handsome is that handsome does.

(*d*) Some books are to be tasted, others swallowed and some few to be chewed and digested.
B A. 9 ; B Sc 12½

III. Explain the meaning of FOUR of the following idiomatic expressions.

A bone of contention : to cut the Gordian Knot ; to pass muster ; to eat humble pie ; to set the Thames on fire ; to cry Wolf ! ; to make a pile ; few and far between
B.A. 8 ; B. Sc. 11½

IV. Make a precis of the following in about ONE-THIRD of its length and suggest a suitable title for it :—

The facts brought to light by a spokesman of the Animal Husbandry Department about the rate at which the Punjab's cattle wealth is being depleted not only provide complete justification for the steps Government has lately begun to take, but underline the need for a comprehensive long-term plan for the preserevation and development of this vital economic asset. Over one lakh cattle, revealed the spokesman, on the basis of the returns submitted by recognised slaughter houses are being slaughtered every year in this Province. If the rural killings are included, there will be an addition to this figure of from 25,000 to 35,000. More revealing still is the fact that the rate of slaughter has been on the increase since the Partition Census figures of cattle population taken in 1945 and show the number of have stood at 8,065,139 and 8 065, 520 respectively—a rate of decline the continuation of which cannot but have a most deleterious impact on the Province's supply of milk, butter and ghee, and the economy as a whole These figures make it abundantly clear that if energetic, planned and sustained endeavours are not made to conserve and develop the cattle wealth, it will not take very long for the Punjab to come face to face with the problem of a serious shortage of cattle, with all its attendant circumstances

The banning of the export of cattle to other provinces under the Punjab Conservation (Restrication on Export) of Cattle Act and the enforcement of the Punjab Preser-

vation of Cattle (Meatless Days) Ordinance are among the first steps which Government has taken to grapple with the problem. The latter measure has not been popular ; nor indeed could it have been expected to be, because, apart from what two consecutive meatless days have meant to the average citizens, the manner in which the prices of pulses and vegetables have responded to this step has caused considerable hardship to the poorer sections of the community. It is pointed out, in reply to the demand that the ban should not be imposed on consecutive days, that is necessary in order to make an evasion of the measure difficult if not impossible. But, if the people must go without meat for two consecutive days in the interest of ensuring success in this drive, there must at least be some guarantee that the foods that can be substituted for meat will be available at normal prices. Further, the increased cost of maintenance has hitherto been known to offer an incentive to the rural owners to sell their cattle to butchers in the cities. This factor can only be eliminated by the adoption of measurses to reduce the maintenance cost during the dry period and make the rearing and breeding of cattle a lucrative proposition. While the measures being adopted to eliminate indiscriminate slaughter need to be enforced most stringently, it is important to realise that worthwhile and encouraging results can only be achieved when the positive aspect, namely, an increase in cattle wealth, receives the proper emphasis. Much would depend on how the Live Stock Development Board proceeds about its task, the imagination and drive that it brings to this vital undertaking, and the co-operation it receives from the people. B. A. 15
B. Sc. 21
